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RESERVE
STORAGE

THE MISSIONARY HERALD



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THE
MISSIONARY HERALD.

VOL. LXXIX. — FEBRUARY, 1883. — No. II.

FOUR MONTHS. — The donations for the first four months of the financial year, including \$7,700 as special, amount to \$101,066.24, an increase above those of last year for the same period of nearly \$17,000. The net gain thus far, including legacies, which have fallen off somewhat, is about \$13,500.

THOSE who are entitled to the *Missionary Herald* free for 1883 are requested to notify the publisher at once, as the annual revision of the list of subscribers is now being made. The condition upon which our magazine is sent free is *annual application*. This condition was originally connected with the offer, and there are many reasons why it should be adhered to. Deaths, changes of residences, and wishes of donors and members cannot be known otherwise. To all ministers of contributing churches, honorary members, donors of ten dollars or more annually, treasurers of churches, and collectors of not less than fifteen dollars for the year, the *Herald* will be freely sent provided annual application is made. A brief postal card will suffice. Send at once.

MISSIONARY INTELLIGENCE. — The attention of pastors is called to a condensed statement of "The Field, Force, and Work" of the American Board for 1883, in a leaflet form, intended for distribution in the pews upon the Sabbath preceding the presentation of the subject from the pulpit, and the taking of the annual offering. Any number of copies which can be judiciously distributed will be furnished free on application to C. N. Chapin, No. 1 Somerset Street, Boston. The fervid sermon preached at the recent annual meeting at Portland, by the Rev. E. P. Goodwin, D. D., of Chicago, entitled "The Holy Spirit and Missions," has been printed, in accordance with the vote of the Board, and will be sent to any who desire who will forward their postoffice address. The papers presented by the secretaries at the same meeting will also be supplied. Pastors and others desiring to receive an occasional familiar letter from the mission fields, "printed, not published," will be so remembered if they will send their names and address.

A COMMUNICATION to the New Haven *Palladium*, reprinted in our advertising pages, gives some facts of interest respecting the distribution of the *Missionary Herald*.

JOHN DUNN, the renegade Englishman who was made one of the chiefs of the divided kingdom of Cetewayo, in South Africa, writes to the *London Times* in reference to the proposed return of that monarch to his old dominions, of which he had just heard. He affirms that the settlement made by Sir Garnet Wolseley was on the distinct understanding that Cetewayo should never return, and that the designated chieftains should be secure in their possessions. We trust that Dunn is mistaken, though we fear he is not, when he says that the restoration of Cetewayo will lead to much bloodshed.

INDIA is witnessing strange things in these days. Among the occurrences which are in striking contrast to the traditional ideas of the people, may be mentioned the lectures given by a Brahman widow, Pandita Ramabai. Dr. Bissell, of Ahmednagar, says that she is a woman of rare accomplishments, familiar with Sanscrit, whose whole bearing is so modest and becoming that no fault has been found with her. She lectures upon themes of great importance to the people of India, such as child-marriage, the elevation of woman, and the purity of home life. She has large and attentive audiences, of the best class of people, whom she addresses with great tact and vigor. Dr. Bissell speaks of this woman as standing on the border-line of the Christian faith, and asks all friends of India to pray that she may come into the clear light of the gospel.

THE Rev. Dr. J. P. Newman's recent volume published by the Harper's, entitled *Thrones and Palaces of Babylon and Nineveh*, treats in an attractive way of a region of great interest both in its relations to Biblical history and modern missions. The descriptions of what is now to be seen on the sites of ancient empires are vivid and entertaining. The volume is beautifully and profusely illustrated, and after having had an extensive sale arrangements have been made by which it may now be purchased at a greatly reduced price (\$2.50); the avails of this sale to be applied in aid of the work of the American Board at or near Mosul, a region which is sketched in the book. It may be obtained by addressing, Mrs. J. P. Newman, No. 30 East Forty-fifth Street, (Church Parlor), New York, or at Dr. Haydn's office, 39 Bible House.

THE recent progress in the matter of self-support among the churches of the India and Ceylon Missions has been very marked, and gives much promise for the future. As will be seen from Mr. Hume's letter on another page, none of the twenty-three churches in the Maratha Mission received the past year any aid from the Board towards the support of their pastors. Five of these churches are entirely independent of any aid, and the other eighteen have grants from the Association of Native Churches, which raised last year a small fund for this purpose. In the Madura district seventeen of the thirty-four churches receive no aid from the Board, though several of them are aided by the Native Evangelical Society. In the Ceylon Mission only three of the fifteen pastors and preachers seek help from the Board, and the whole amount appropriated the past year for these three pastors is less than \$140. Of the seventy-one churches in India and Ceylon connected with the American Board, there are fifty that receive nothing from its treasury. This statement is as gratifying as it is remarkable.

THE North Pacific Institute at Honolulu, under the care of Dr. Hyde, is fast supplying the need of pastors for the Hawaiian Churches. The three students who graduated last year have been ordained and installed on the Island of Maui, which is now well cared for. There are now twenty-three students in the Institute, and Dr. Hyde speaks of them as older and giving better promise than previous classes.

LITERATURE upon the opium question is increasing rapidly, both in quantity and value. The recent attempts to defend the use of the drug, and the trade in it, have called out several trenchant pamphlets, one by the Rev. John Liggins, formerly an American Episcopal Missionary in China, who has brought together a large amount of valuable testimony in a pamphlet of fifty pages, published by Funk & Wagnalls, New York, entitled, *Opium: England's Coercive Policy, and its Disastrous Results in China and India*. The editor of *China's Millions*, of London, has also issued a pamphlet under the title, *The Truth About Opium Smoking*. The facts brought to view are terrible, and in face of them, as they are brought before the public, no Christian nation can long continue its complicity with the abominable traffic.

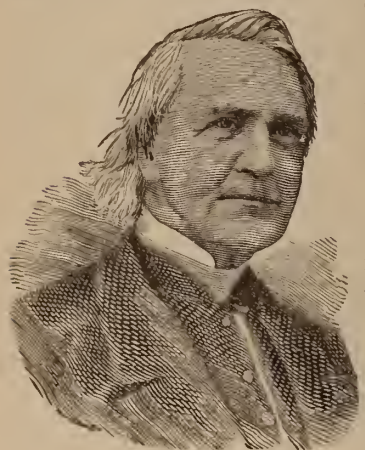
CONCERT EXERCISE NO. 5, on Missions in Turkey, is now ready. The use of this Exercise, with the aid of the new map of Turkey, recently issued by the Board, will secure not only an interesting but most profitable evening service in any church or Sabbath School. There continues to be a steady demand for the several wall maps which have been published within the past two years, but there are a great many churches still unsupplied with these helps for the Monthly Concert. The series now embraces six maps: Turkey, India and Ceylon, China, Micronesia, Japan, and Africa, Central and Southern, and the six, on cloth, are sold for \$7.00; on paper, \$4.25. Frequent expressions of surprise and delight are heard on finding that such fine maps can be furnished at this low price. Send to C. N. Chapin, 14 Congregational House, Boston.

SAD tidings have been received of the death, at Kobe, Japan, on the 22d of November last, of Mrs. S. Lizzie Shaw, wife of the Rev. William H. Shaw, who joined the North China Mission only two years ago. Mr. and Mrs. Shaw had been ordered to Japan early in the autumn by her physicians, in the hope of staying the progress of disease, which had made its appearance. Though at first there seemed to be promise of improvement, it before long became apparent that she could not rally. After she had been six weeks at Kobe, she fell asleep in the Lord, and her remains were buried in the cemetery at that place, by the side of others who have left their native land, for Christ's sake. Mrs. Shaw was born in Haverhill, Mass., March 15, 1857, but had lived and taught for several years in Braintree, and was a member of the First Church in that town. It was her glad testimony before leaving for China that she was more than willing to go; and her life on missionary ground was faithful, though so short. Her bereaved husband, and infant child, who left Kobe for their home in China on the day after her burial, are commended to the tender sympathies and prayers of the friends of missions.

THE REV. TITUS COAN.*

ON the first day of December last, this veteran missionary passed from his earthly service to the rest and reward of heaven. Though nearly eighty-two years of age, his life was more remarkable for what was accomplished through it than for its length. No pastor of modern times — perhaps none of any time — has been permitted to receive into the Church of Christ a larger number of persons on their confession of faith, than did this pastor of Hilo. Under his leadership over twelve thousand souls have avouched the Lord to be their God.

The son of a plain Connecticut farmer, Titus Coan enjoyed no advantages in early life beyond those found in a Christian home and in common schools, yet he taught in these schools at various times during a period of eight or ten years.



Though an own cousin, on his mother's side, of Asahel Nettleton, the evangelist, and often deeply impressed by his preaching, he did not feel assured of his hope in Christ until he was twenty-seven years of age. It was a year after this before his mind was settled upon the purpose to make the preaching of Christ the work of his life. The turning-point in deciding him in this matter was a revival which occurred in the school he was teaching, during the winter of 1829-30. Entering Auburn Theological Seminary in 1831, he was invited, even before his graduation, to conduct explorations in Patagonia in behalf of the American Board,† which he undertook and prosecuted with devotion and

efficiency. But finding that part of the world wholly unpromising for missionary effort, he returned to the United States, and, with his wife, formed a part of the sixth re-enforcement for the Sandwich Island Mission. Reaching Honolulu in 1835, Mr. and Mrs. Coan were at once entered upon work at Hilo, on the Island of Hawaii, a parish covering a narrow belt of land one hundred miles long, between the shore and the dense tropical forest inland, back of which were the lofty volcanoes of Mauna Loa and Mauna Kea. Up and down this line he passed, for years on foot, there being neither houses nor roads, the people often coming about him in crowds to listen to the word of life. The years 1836 to 1839 witnessed a wonderful outpouring of the Spirit, and thousands were converted to Christ. On the first Sabbath of July, 1838, there were received to the Hilo Church, after prolonged and careful scrutiny, one thousand seven hundred and five persons on their confession of faith.

* Titus Coan, son of Gaylord and Tamza (Nettleton) Coan, born at Killingsworth, Conn., February 1, 1801; united with the church in Riga, N. Y., March 2, 1828; graduated at Auburn Theological Seminary, 1833; ordained in Park Street Church, Boston, July 28, 1833; on a voyage of exploration to Patagonia, 1833-34; married Fidelia Church, of Riga, N. Y., November 3, 1834, (she died September 29, 1872); embarked at Boston for Sandwich Islands, December 5, 1834, arriving at Honolulu, June 6, 1835; reached Hilo, Hawaii, in August, 1835, where he lived as pastor until his death, December 1, 1882. Mr. Coan married Miss Lydia Bingham, daughter of the Rev. Hiram Bingham, October 13, 1873. His widow and four children, two sons and two daughters, survive him.

† An interesting account of these explorations is given in his volume entitled "Adventures in Patagonia." New York: 1880.

There is not room in these pages to give even a summary of the history of the succeeding years, which were marked by patient and devoted toil for the flock he loved and that loved him. The story is briefly and beautifully told in his autobiographical sketch recently published, entitled "*Life in Hawaii.*" Having devoted the vigor of his manhood to the missionary work, and with such wonderful success, there was no wish in old age to retire for rest. Even up to the close he was eager to be about his Father's business. During the last year, as far as his strength would permit, he visited among his people, but finding it difficult to mount his horse and dismount, he would ride through the various districts, and summoning a little company by his clear-ringing "*Aloha!*" he would carefully inquire after their bodily and spiritual state. After a partial recovery from the attack of paralysis which came upon him in September last, he desired, since he was quite unable to walk, that a reclining chair be arranged so that it could be easily borne by attendants; and in this way he went first of all to the church, where he rested in silence in the aisle before the sacred desk, a spot so inexpressibly dear to him, and afterwards from day to day he visited such neighbors as he could reach, giving his counsels and benedictions. He was being lifted into his chair preparatory to one of these visits, just at noontime of December 1, when the messenger came to call him instantly into the presence of the King.

In August last, Mr. Coan welcomed to his church Messrs. Hallenbeck and Forbes, who were making an evangelistic tour of Hawaii. The constant attendance upon these special daily services, together with his anxiety for souls, told upon his health. But he rejoiced in the work and blessed God that he had been spared to see it. During the last year, as well as during his protracted period of invalidism, he was manifestly preparing for the better world. One who stood nearest to him writes: "His saintly patience was wonderful. His graces ripened, and his conversation was more and more in heaven. Always gentle and courteous, it seemed as if his heart overflowed with love. I noted this in his prayers. Often as he prayed, deep emotion for a moment overcame him as some view of the Saviour's great love filled his soul, and he asked that he might be like him. His prayers were wonderful for breadth of thought, going out for all peoples and for every righteous cause. When asked during his sickness if he had any fears, he answered, 'When I look at myself, I see no reason why I should be in heaven. When I look at Jesus I see such a Saviour I have no fears, not one, not one!' After a season of conversation, in which language poured forth in an exalted strain, the refrain always came, 'Glory, glory. Hallelujah!'"

And so a triumphant life was crowned by a triumphant death. Among all who have known "Father" Coan there cannot be one who will question his right to use the memorable words of Paul, as he did in humble tone but with solemn earnestness shortly before his death: "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." The answering utterance of a great multitude will be: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

ENLARGED EVANGELISTIC WORK.

DURING the past three financial years the American Board has been enabled to distribute for what we have termed "enlarged evangelistic work" in our established missions, upon an average about \$95,000 a year. This was a special grant set apart by vote of the Board from the Otis Bequest, in addition to the ordinary appropriations, for this particular purpose. At our last annual meeting only about \$7,000 of this special grant remained for distribution during the present year. This sum has been included in the appropriations already made for 1883, so that for the continuance of the work we are hereafter dependent upon the increase of the regular donations for the year.

In importance this work is second to none. It includes grants-in-aid to native churches, native pastors, native preachers and catechists, and native home missionary societies. It includes also whatever assistance can be rendered toward church erection, colporter labors, the establishment and support of Sabbath Schools, and the preparation and dissemination of a Christian literature both for the young and the old.

Can we afford to cripple this right arm of our aggressive evangelistic work? Please think it over as you prayerfully inquire to what extent you can increase your foreign missionary contributions during the early months of the present year. With twice the amount of prayer, which constitutes the main essential, connect also, if possible, the double donation. May the Lord add the double portion of His Spirit, and the double blessing!

BRIEF NOTES ON JAPAN.—No. II.

BY THE REV. J. D. DAVIS, D. D., OF KIOTO.

RELIGIOUS FAITHS.

Shintoism is an ancient system of religion. Its chief deity is the sun goddess, who is invoked by four hundred and ninety-two inferior gods, and by two thousand six hundred and forty deified men. There are about eight million deities altogether. Its chief end is happiness and prosperity in this world. In their system, there was first an egg, which divided, and an ethereal substance arose and formed the heavens, and the sediment formed the earth; from the ground the first god arose in the form of a tree; finally, after many gods had come into being, the first male and female god and goddess appeared, named Izanagi and Izanami. The sun and moon were the first children of this pair. Jimmu Tenno, the first of the present emperor's line, was the fifth in descent from the sun goddess. He was born B. C. 660.

The first and the succeeding mikados are worshiped; shrines are erected to about three thousand canonized gods. Hachiman is the god of war; Yebisu is the god of fishermen; Inari is the god of the soil, and so on. The polished steel mirror, the symbol of the sun, and strips of white paper, first supposed to attract the gods to the spot, but which afterwards came to be themselves regarded as

gods, and offerings of liquor, rice, and vegetables, are the only things seen in the temples of pure Shinto. There are about ninety-eight thousand Shinto shrines and over one hundred thousand Shinto officials. This religion inculcates reverence for ancestors and imitation of their worthy deeds. On the great festival days the worship often consists of Bacchanalian processions, and until ten years ago, when they were stopped by order of the government, there were many licentious orgies connected with this worship.

Buddhism was introduced from Corea, about A. D. 500. There are about two hundred thousand Buddhist priests, including monks; there are also over seventy-two thousand temples; these and the Shinto shrines are found almost literally "on every high hill and under every green tree." The bronze image of Buddha at Kamakura is sixty-five feet high; that at Nara is seventy feet. The Buddhists are divided into seven principal, and about twenty irregular, sects. With most of these sects, the doctrine taught is that of transmigration of souls,—a gradual approach toward the goal, Nirvana, or extinction of consciousness. This is accomplished by celibacy and various austerities.

There is one sect among them which seems to have come in contact with Christianity, perhaps with Nestorian Missionaries, a thousand years ago in Northwest China, and which has apparently adopted some Christian ideas, modified, as Buddhism always modifies whatever it comes in contact with, to suit its fancy or its needs. This sect, which is at present the most flourishing one in Japan, teaches the doctrine of help from another,—Amida Buddha. They teach salvation by faith in Amida Buddha, and their system is much like that of those Christians who reject the vicarious atonement of Christ, so far as their Saviour is concerned. Amida Buddha helps all people who rely upon him to complete all merits and be reborn into paradise. Their idea of heaven is not unlike the Christian idea. Their priests marry.

Buddhism has engrafted much of the Confucian system of morals upon it, and many of its teachings in reference to the relations of man with man are very admirable. If we ask, however, what the effect of these systems of religion has been upon the people, we find, that while they have undoubtedly restrained them to some extent from open vice and lawlessness, yet they are a failure as a sufficient system of morals, and as furnishing a satisfying hope of a future life, and also as furnishing peace to the sinner's conscience.

MORALS OF THE PEOPLE.

The morals of the Japanese have not been improved by these systems of religion. Of the hundreds of native newspapers, not one is fit to be brought into a family; their English schools and the great Imperial University are hotbeds of vice and corruption, so that, as a recent native writer who was deploring their fearful immorality says, nine tenths of the young men in these schools go home within two years utterly ruined. The almost invariable reply of young men when asked what proportion of the young men in Japan are virtuous is, that unless they are Christians, there is not a virtuous young man in the empire. The Buddhist priesthood is so corrupted in vice and immorality, that a priest of one of the most flourishing sects, who had tried in vain to institute a reform, stood up about a year ago in the presence of a large company, in a temple in the city of

Kioto, and cut off his right hand before them in token of his earnestness, and, as he said, lest with it he should do violence to some of the corrupt priests.

CONDITION OF WOMAN.

The condition of woman also shows the effect of these systems of religion. Save a few of the favored higher classes, the girls had been little taught in Japan until the coming of preachers from a Christian country. The girls are affianced by their parents in childhood, and married very young to a man whom, as a rule, they have never seen, and as a result many of the young wives commit suicide, and many others are sent away by their husbands. A man, who has been a member of one of our churches for many years, recently came to one of our missionaries to get him to perform a marriage ceremony for him, and he was not able to tell the *name* of his affianced wife. The husband can send away the wife on any or on no pretext, and it is doubtful if more than half of the married men in Japan are living with the first wife that they received. One woman after another is sent away, and the women are married to other men. The women are taught in the Buddhist books that they must not be jealous of their husbands, no matter how many concubines they keep, and concubinage, both open and secret, is common. The wife is to reverence, obey, wait upon, and follow her husband. She is also taught in the Buddhist faith that the sins of one woman are equal to the sins of three thousand of the worst men that ever lived, and that her only hope of getting higher in the scale of being toward the goal — unconscious Nirvana — is, that by patience, obedience, and long-suffering endurance during this life, she may, perchance, the next time she is born, be born a man.

RECENT PROGRESS.

Since the opening of Japan an era of material progress has followed, such as the world has never before witnessed. The capital was removed from Kioto to Yedo, and the name of the latter city was changed to Tokio. The ex-daimios were retired on one tenth of their former revenues in 1871. Their retainers, the samurai, had their pensions capitalized in 1874. The second Japanese Embassy went around the world in 1871-72. The senate, with thirty-one members, was established in 1875. Local provincial assemblies, the members of which are elected by the people, were established in 1879; a decree was issued in October, 1881, for an elective parliament to be established in 1890, and the Napoleonic Code of criminal law came into force, January 1, 1882. From January 1, 1873, the reformed calendar was begun and the Sabbath was made a national holiday. There are now (1882) four lines of railway in operation, over fifteen thousand miles of telegraph open, and scores of native-built and native-manned steamers ply along the coasts. The postoffice system was opened in 1871, and it is now one of the most efficient systems in the world, with a money-order system and a savings-bank system in all the principal cities and towns of the empire.

The first newspaper was started in 1871, and there are now over three hundred newspapers published in the empire. A common-school system, similar to that of the United States, was established a few years ago; and now, for the first time in the history of Japan, the girls of the masses are taught the rudiments of an education, being gathered with the boys in these schools. Normal schools are

established, and also a few middle schools, and a large Imperial University in the capital, Tokio. There is a standing army numbering thirty-five thousand in peace, and fifty thousand in time of war. There is a foreign-drilled navy also, with about thirty vessels, manned by four thousand sailors. The police number about twenty-five thousand men. They have one of the finest mints in the world, with twelve coining-presses, thirty-seven melting-furnaces, a sulphuric acid and a nitric acid manufactory. About forty lighthouses light up the dangerous coasts. There are dockyards, iron foundries, paper-mills, and type and printing-press manufactories.

OBSTACLES IN THE WAY OF CHRISTIANITY.

Christianity has had great obstacles to contend with in Japan. First, the immorality of the people; second, the great prejudice against Christianity, which existed because of the operations of the Catholics three hundred years ago. We were told by the governor of the province where we lived, only nine years ago, that if Mr. Yeinosuki, Dr. Greene's old teacher, who had been seized with his wife a year and a half before, and of whom we had then heard nothing, had received baptism, there was no hope of saving his life; but that if he had not received baptism his life might be spared; and also that if a native book-seller sold an English Bible, knowing it to be an English Bible, he, the governor, would, acting under orders from the central government, have to send the man to prison. Missionaries entered Japan in 1859, but they had to wait nearly thirteen years before they could preach publicly, or before they could prepare, print, or circulate any part of God's Word, or any Christian tracts or books. It was not till ten years ago, in 1873, that my servant dared to come in and listen for a moment to any Christian truth.

A third great hinderance to Christianity has been and is the fact that, while Christian teachers were waiting all those twenty years—from 1853 to 1873—the enemy was busy sowing tares. Infidelity has come in like a flood. Before we had the four Gospels ready to distribute, Paine's *Age of Reason*, extracts from Herbert Spencer's works, or Buckle's *History of Civilization*, together with John Stuart Mill's three *Essays on Religion*, and many of the writings of the atheistic evolutionists, were translated and on sale all over the empire. Ingersoll's lectures are translated and on sale all over Japan to-day. Many of the Holland teachers in the medical schools, and many of the English and American teachers in the English schools, have systematically taught materialism, telling their pupils that no scholar in Europe and America now believed in the truth of Christianity, that the world had outgrown it, etc. The educated classes had lost faith in their old systems of religion and were ready for this new teaching, and materialism has gained a fearful hold upon the literary classes in Japan. The Buddhist priests have also helped to poison the minds of the people against the truth. They have helped to prepare and to circulate books caricaturing Christianity. They translated a large book—an exposé of Mormonism—and used it as an illustration of what Christianity is.

PROGRESS OF CHRISTIANITY.

We need to have all these hinderances in mind when we consider the progress of Christianity in Japan. Since 1837 it had been the law of the land that, "so

long as the sun shall shine, no foreigner shall touch the soil of Japan, and live ; no native shall leave the country under pain of death ; all Japanese who return from abroad shall die ; all persons who propagate the Christian doctrine, or bear the scandalous name, shall be imprisoned ; whosoever shall presume to bring a letter from abroad, or to return after he has been banished, shall die with all his family."

In 1871, July, Yeinosuki, then the Rev. O. H. Gulick's teacher, was seized because he had read the New Testament in Chinese, and he died in prison in Kioto, November 25, 1872. It was only on the 20th of February, 1873, that the order was issued to take down from the bulletin-boards all over the empire the edicts against Christianity, after they had been there two hundred and thirty-six years. In the same year the imprisoned Catholics were released, to the number of about two thousand, after they had languished for four years in prison, where more than half of their number had died.

The Rev. Mr. Ensor, of the English Church Missionary Society, reached Nagasaki, January 23, 1859 ; Bishop Williams, of the American Episcopal Mission, reached there in July of the same year. In the same year also came Dr. Hepburn, of the American Presbyterian Mission, and the Rev. S. R. Brown, of the American Reformed (Dutch) Mission, to Yokahama. Thirteen years afterward the first church was organized in Yokahama, with twelve members.

THE AMERICAN BOARD IN JAPAN.

The first missionary of the American Board to Japan, the Rev. D. C. Greene, reached Yokahama, in November, 1869. By the close of the year 1873 the mission numbered twenty Americans.

The first church connected with the mission was organized in Kobe, April 19, 1874, with eleven members. There are now (1882) nineteen churches in connection with the A. B. C. F. M. Mission, with a membership of nearly one thousand, of whom two hundred and four were received during the last year.

These Christians have contributed for Christian purposes over eight dollars per member, a sum, as compared with the price of labor, equal to forty dollars in the United States. There are, in connection with this mission, three boarding-schools for girls, in which are gathered about one hundred and fifty young women, and one collegiate and theological school for young men at Kioto, in which were gathered last year one hundred and thirty students. There is an English and scientific course of five years, and a theological course of three years. All the graduates of the collegiate department, thus far, have been Christians, and with hardly an exception, all are either preaching the gospel or preparing to preach it. These pupils, male and female, are not supported by the mission, nor are the pastors of the churches ; each church is expected to support its own pastor and pay all its expenses, and besides to pay a monthly collection into the treasury of the native Home Missionary Society, which has charge of all the evangelistic work in connection with our mission. The New Testament has been published for two years. Over ten million pages of the Scriptures were sold by the American Bible Society in 1880, and nearly twice as many in 1881. The missionaries of the A. B. C. F. M. have prepared and published twenty-five tracts, and over twenty religious books of from fifty to three

hundred and sixty pages. Other societies have prepared tracts and books, so that there is now quite a religious literature to offset the infidel literature which has been so long in circulation.

THE OUTLOOK.

There are in all Japan about seventy-five ordained foreign missionaries, and about fifty ordained native pastors, with not far from two hundred other native evangelists and colporters, four thousand five hundred native communicants, and more than one hundred preaching stations. There is also a native publication society, which has charge of the publication and distribution of religious literature.

Japan is open now and calling for the gospel. The prejudice is largely gone, and calls come from every direction for the gospel. The great struggle there is to be between Christianity and infidelity, although the Buddhists are making a desperate effort to hold the people true to their faith in Buddhism. Young priests are not licensed now unless they can pass an examination on the Old and New Testaments, and many of the young priests are coming to our native pastors and to the missionaries to study the Bible; the result will be, in some cases, that these young men will be won by the power of the truth. Were there ten missionaries at work in Japan where there is one, and were there fifty natives ready to work where there is one, we might expect to see Japan a Christian nation by 1890.

The writer of these notes has spent nearly ten years in Japan, and most of them are based on his personal observation there. He would, however, acknowledge the valuable help which Professor Griffis' volume, "The Mikado's Empire," the best that has ever been prepared on Japan, has afforded in the preparation of them.

A CHRISTIAN HERO.

THE last *Missionary Herald* gave, in its Notes from the Wide Field, some account of the death of Dr. Southon, of the London Society's Mission, in Urambo, Central Africa, together with a brief extract from a letter written by him not long before his death. The London *Chronicle* for December contains a letter by Dr. Southon to his brother in England, in which he gives, in view of approaching death, his thoughts respecting the missionary work to which he had devoted his life. It will be remembered that his death was the result of a wound in the arm, from the accidental discharge of a gun in the hands of an attendant, and that no surgeon was near to perform the amputation necessary to save life. Here was this enthusiastic missionary, only thirty-one years of age, stopped in all his plans of earthly service, and after weeks of intensest suffering called to face death. It is inspiring to see with what lofty Christian faith he looked out upon the earthly and the heavenly service. Such a record as this of a soldier who has just fallen from the ranks may help to assure us that this age is not wanting in Christian heroism. There are as brave and as consecrated men and women in

this as in any previous generation. Death does not make heroes, but only crowns such as are heroes. There are many still on earth who only wait this coronation that their true character may be seen.

Dr. Southon's letter to his brother was dated Urambo, July 22, 1881, and the following extracts will be read with deep interest :—

"I feel as if I can't last much longer; my sufferings during the past five weeks have been simply awful, and nothing short of Divine grace and a good constitution could have pulled me through up till now. . . . My morphia is nearly finished; I have about two doses left, which I am reserving for extreme agony. Whilst I could get a dose every three hours, I was moderately easy, but for days I have only had an occasional dose. My chloral has been the means of procuring three or four hours' sleep every night, but alas! I have the last dose now standing ready for me to take. It is 1 A. M., July 23, and Mr. Copplestone has promised to do an operation to-day, which, if successful, will ease my sufferings and enable me to get well quickly; but I am of opinion that, if not successful, it will cause my death. I therefore thought it best to write you a few lines in case such should happen, and I shall write on the envelope 'to be sent after death.' Tell everybody (i.e. if I die) that my most earnest wish was to die at my post, and nothing short of death could make me leave it. But if I die I shall not leave the work, but shall be more efficient to aid it, better adapted to deal with its difficulties, and, please God, I shall have greater success in it.

"You will be very glad to hear that Mirambo is deeply touched by my sufferings, and he almost cried when he entreated me to get well. I asked him to pray to God for me, and he said he had been doing so and would continue to ask for a restoration to health. I told him how glad I should be to be gone, and asked him to meet me 'over yonder.' He said he would try, but he feared he did not yet understand it. I told him to ask God constantly to show him the way and to give him more light and knowledge. I am confident he will be brought to Christ, and my prayers lately have been more and more earnest on his behalf. Don't give him up, nor yet the Wanyamwezi, who will, some day, be the most active Christian people of all Africa. Don't grieve for me. I would you could be glad: yes, positively glad, and rejoice most unmistakably about the event. I expressly desire no one to go into mourning on my account, but get your most beautiful garments out and have a feast, inviting all kindred souls. I shall be with father, and mother, and dear Steve, ere you get this, and how we shall rejoice you can't think. Oh, I long to be there if it is His will, and, since there is nothing for you to grieve about, I ask you all not to be selfish and mourn because I am taken so quickly.

"It is true I could be of great service to Urambo were my life spared, and I have quite a feeling of regret at the thought of many schemes I cannot now realize; but the comfort is that perhaps they are not of such use as I thought, and therefore God will not permit them to be carried out, or others may do better than I could. But I rejoice that I have put in good foundations at Urambo, Christ Himself being the corner-stone and the basis of it. It only needs good men and true to continue to build the fair superstructure I had hoped myself to view. Plowing, sowing, and reaping are, of course, expected of the new-comers, but they will find all the ground cleared, some of it plowed and sown, but, except in Mirambo's case, I have reaped nothing. . . . I leave no regret behind, except as to the unfinished way I leave my work to my successors; but even that is swept off, by knowing that He will have it so. Good-bye; and good-bye, all true friends. Let your efforts be to carry on the work by prayer and money, if none can give themselves.

"In the holy unity of God and man, heaven and earth, I remain,

"Your angel brother,

(Signed)

"EBB." [EBENEZER.]

Letters from the Missions.

Japan Mission.

IMABARI.—BIBLE STUDY.

MR. CARY, of Okayama, reports a visit paid by him to the Island of Shikoku, and his account of what he saw at the shrine of Kōmpira, near Tadotsu, may be found in the *Mission Dayspring* of the present month. Arriving at Imabari, October 20, he writes:—

“I found Pastor Ise in good health and hopeful for the winter campaign. During the summer he had been absent from Imabari, but Mr. Ninomiya had so well supplied his place that the work had suffered no loss. In the evening I attended a meeting held at the house of one of the church members. About fifty persons were present, and the first half hour was given to Bible study, under the leadership of the pastor. They were just beginning the book of Revelation, and I wondered how satisfactorily they would explain some of its much vexed problems. Nearly every person had a pencil with which to take notes, either in a blank book or on the margin of the Bible. After the half hour of study, one of the young men preached a sermon. The next day I had several callers, among them one man from a country town near by who, having lately heard a little about Christianity, had just bought two *yen* worth of books at the Imabari Bible Store, and came to me to have some difficulties explained.

“On Sunday, the 22d, at nine o'clock in the morning, a Bible class met in the church to study Hebrews. About eighty were present, most of them having their pencils in the hand for the taking of notes. A great deal of attention seems to have been given in Imabari to this systematic study of the Scriptures. In the afternoon the Sabbath School assembled, with an attendance of over one hundred. In the evening I preached to an attentive audience of about two hundred and fifty persons. The well-used pencil was again brought out, and I found afterwards that at least two

persons had taken very full reports of the whole sermon. This gave me considerable encouragement, for in preaching to a new audience in Japan I always feel doubtful whether or not my foreign brogue and peculiarities of language can be understood.”

KOMATSU.

“On Monday I went with Mr. Ise to Komatsu, a village of seven hundred houses, fifteen miles east of Imabari, where work was commenced about two months ago, a few visits having been made by some members of the church. One man in the place has known about Christianity for some time, and has even given some money to the Imabari Church; but it is only recently that he has made religion a personal matter. He insisted on our stopping at his house. We found there also the Bible woman from Imabari, who is a graduate from the class of old ladies formerly taught by Miss Dudley in Kobe. She had been in Komatsu for nearly a fortnight, holding meetings and conversing with individuals. Both men and women seemed to hold her in high respect and gladly to receive her instruction.

“Although it was rainy, about one hundred persons came to the preaching service in the evening. While the audience was gathering, a young man came into the back part of the room and said he wanted to ask a question of the Christians. Some one told him to go farther forward, where were seated the persons most interested. He accordingly came up to the front rank of the audience, where he said, in a loud voice: ‘I hear that the pastor of the Imabari Church and an American Missionary have come here. To-morrow I hope to call on them. Now, however, I want to ask those who have received baptism what object they have in view.’ He was told that none of the Komatsu people had been baptized. ‘Very well; then I want to ask those who think of becoming Christians what their motives are.’ One person an-

swered: 'We are listening to hear what these men say, and if it seems true, we want to follow it. You do the same, and as it is time to commence, please wait until the close of the meeting and then we will hear what you have to say.' The young man consented and retired to the back part of the room. I then spoke to the people for about three quarters of an hour, and Mr. Ise followed with a sermon an hour and a half long. The half-hour limit is not known in Japan, and the people would think so short a sermon hardly worth the trouble to come and hear. Afterwards any of the people who wished remained for a short time to ask questions."

A PLEA FOR IDOLS.

"The next morning the young man who had wished to know the motives of those interested in Christianity came to our room. He said that as the meeting closed so late he did not remain to press his question as he had intended to do; but now he had come to make some inquiries of us. Mr. Ise, however, was somewhat Yankee-like in his methods, and took the place of questioner by asking, 'What is *your* object? If our motives seem good and you are convinced that Christianity is true, do you mean to follow it, or, even though you think it true, will you reject it?' With perfect candor the young man replied: 'In no case will I follow it.'

"Why not?"

"I am a true Japanese, and I will not adopt any religion that is contrary to the national spirit. I will not be unpatriotic, like the Christians who reject the gods of the country.'

"Whom do you worship?"

"Ama-terasu o mikami."

"Do you mean by that the same as the sun?"

"Yes."

"Have you ever read — (a book published by the Educational Department of Japan for use in the schools)?"

"I have."

"Then you must know that it says that the worship of the sun is a sign of the lack of civilization. Certainly, then, it is not

unpatriotic for Christians to leave off what our government speaks of in this way.'

"But the Christians despise the heroes of the country and do not worship them.'

"Christians do honor their country's heroes. Do not Americans honor Washington? They erect in his memory monuments and statues without worshipping them. In the same way we in Japan can remember and honor our great men.'

"The Christians do many irreverent things.'

"Such as what?"

"Lately Mr. — took down the gods from his god-shelf and burned them; he also buried his ancestral tablets in which the souls of his ancestors reside.'

"We do not believe that the souls of our ancestors are present in the tablets. In the past we thought so, being deceived; but finding out the deception, we cease to worship them.'

"That shows lack of filial piety. Here is this tobacco wallet. If a man brings it to me, saying that it once belonged to my father, I immediately reverence it; and so when I am told that the tablet is associated with my father I reverence that. To bury it in the earth is a most impious act.'

"If you found that the man deceived you, and that the tobacco wallet never belonged to your father, would you still reverence it?"

"Yes, because in my mind it has become associated with him."

"Thus the conversation went on for more than an hour. In midst of it seven of the men most interested in Christianity came in and took part. The young man at last got angry, and one or two of the others were somewhat excited, but their leader, a dignified old gentleman, warned them to keep cool. Mr. Ise closed the discussion with a few kind and earnest words, and the young man went away.

"The others remained through the morning, and in the afternoon came again, asking questions and listening to Mr. Ise's words. They seemed thoroughly in earnest, and as one proof of their sincerity they said that they had lately left off the use of *saké* and tobacco; or, as they ex-

pressed it, by a significant change in the form of the verb: 'It is not that we have broken off the habit, but the habit has broken itself off. Several times before we have tried in vain to leave off *sakk*, but since we have been interested in Christianity, it seems to have stopped spontaneously.'

"The house was full in the evening, about one hundred and fifty gaining admittance, and the front of the house being removed, there were as many more in the street. Mr. Ise and I spoke at about the same length as on the preceding evening."

FROM KIUSHIU.

Mr. R. H. Davis, of Kobe, sends an account of a brief visit he had paid to the adjoining cities of Fukuoka and Hakata, on the northwest coast of the Island of Kiushiu, the two cities having a population of about fifty thousand. He says:—

"I preached publicly three times. I was asked, first, to meet the little company of believers, and I went to the meeting expecting to see only the few believers; but, the evening being warm, the front side of the house was all taken out to give us air, and before we had finished singing our first hymn a little company of about fifty had gathered about the open front, and remained, mostly standing, listening very attentively during the half hour or longer that I spoke to the Christians of 'The Presence of the Holy Spirit,' and urged upon them to pray earnestly and continuously till they should receive the baptism of power from above. The editor of the local daily paper informed his readers the next day that a foreigner had preached the evening before to the Christian Society, at their meeting place, and that though he spoke very good Japanese, he (the editor) could not understand the subject of his address. I might have been discouraged, had that been all that I heard from my effort, but one of the Christians, a plain man, formerly a farmer, now a cleaner of rice, came to me afterward to inquire how he might be sure of having the Divine Spirit with him and *ever* be conscious of his presence.

"My second sermon was on Sunday night. The High Priest of the Buddhists from Kioto had been in Fukuoka about five months since, (it seems he makes a tour through Kiushiu every spring, and usually does very little but repeat the creed), and then he had preached against Christianity as a foreign religion. The Christians, therefore, asked me to preach an apologetic sermon for Christianity, and assured me that I would have a very good congregation. Accordingly on Sunday evening, after the very spirited singing of one of our Christian Japanese hymns, and an earnest talk of twenty minutes or more by Yasunaga San, one of the local Christians, I found myself facing a crowd of about two hundred persons, all anxious to hear. After the sermon, Fuwa was engaged till midnight in further explaining and enforcing what had been said, to one and another private inquirer. I knew also that the priests would hear of my attack upon their church in my apologetic defense of Christianity, and I knew that they would not smile.

"My third sermon was on Monday night. The Christians, seeing the effect of my Sunday night's discourse, sent a committee of two to me to ask me if I would not speak again at an early hour on Monday evening, as the steamer by which I was to return to Kobe would not leave before ten o'clock, and they asked me to speak on the topic, 'Christianity, the Foundation of Civilization.' I gladly consented, and at the hour appointed I again faced an audience of about the same size as the one on the evening before, only in another more convenient house which one of the believers, who owned it, had opened for the purpose. The editor of the daily paper, the *kocho*, or ward officer, and three or four Buddhist priests were among those who heard me for an hour and a half. Congregations in America become weary of hearing a sermon over thirty minutes long; it is a pleasure to have an attentive heathen audience who will hear you patiently three times as long.

"As a result of these services, one man who was present at the second sermon

asked to be allowed to join the little circle that meets regularly every Sabbath morning to study the Bible, and once or twice during the week for prayer, and I cannot but think that some others may follow his example, or at least come occasionally to make inquiry into the truth.

"But in addition to the public preaching, the Christians came to my room at the hotel every day in little companies of one, two, and three, and once or twice almost the whole number came at one time. These seasons were spent in private inquiry and instruction.

"At one other time, when a couple of the believers asked for baptism, which, by the way, I refused for other reasons than a want of confidence in their Christian lives, my instructions turned upon the importance of a true faith in Christ and a life united with God as the warrant for baptism, and the sacred meaning of this holy rite and of the Lord's Supper. At another time it was on the importance of a holy life, as *separate* from the world and united by fellowship and love with all who love our Lord and Saviour.

"One young man in particular, the youngest man of the company, only seventeen years of age, came to me one night at a late hour. He is the son of an *obi* manufacturer, and is persecuted in his own home and not allowed to attend the Sunday morning Bible class. Being permitted, however, to go out freely in the evening, he attends the preaching service and often visits Fuwa other evenings, and even spends the night with him that he may learn as much as possible of the truth. When he visited me I asked which verse in the New Testament he found most precious. He promptly replied, 'John iii. 16.' Another of the believers was so interested in the gospel account of Christ's life that he spent two afternoons with me, writing down at my dictation a complete outline of the life of Christ in harmony, so that he can now, with simply the four Gospels as contained in his New Testament, trace the life and works and words of Christ in order and compare the parallel passages. May the life of Christ be in him."

Zulu Mission.

DEATH OF A CHIEF.

Mr. Tyler writes from Umsunduzi, October 16:—

"Affairs at this station are, on the whole, encouraging. Sabbath congregations are large, the daily school well attended, and the weekly prayer meetings interesting and profitable.

"Unhlanganiso, chief of a tribe living ten miles from my house, has just passed away. On my return from America little less than a year ago, learning that this chief was seriously ill, I sent him some oranges, at the same time inquiring after his spiritual state. A messenger soon came with a most urgent request for me to go and see him. The road is exceedingly rough, rendering it necessary to walk up and down some steep and stony hills, but I could not refuse his request, though physically inadequate to the task. I was glad I went. I found the chief reduced almost to a skeleton by consumption of the lungs. He expressed joy in seeing me, and told me that there was only one thing he needed, and that was a strong and true hope in Jesus Christ. I talked with him, as I had done before, on the nature of saving faith, and entreated him to trust only and wholly in the merits of the Saviour. He said he did so, and there was an appearance of sincerity in his words. I went a second time to visit the sinking chief. The people, anticipating my arrival, brought him out of his hut, and four of his eight wives were in constant attendance administering to his wants. As I spoke again on the love of Christ and his readiness to pardon returning sinners, and committed his soul to our heavenly Father, he gave the deepest attention, and said, as distinctly as he was able: 'Teacher, I have abandoned the worship of spirits. Christ is my hope: pray that He may receive me.' He also asked me to be present at his funeral, if I felt able, and speak to his people. We venture to hope that this chief, who has just departed, repented of his sins and trusted in Christ. That he exerted an influence in favor of Christianity, before he

died, is evident. One of his daughters he promised to a young man, one of my church members, as his wife, and told several of his people they had better move to my station, that they might be near the chapel and school."

Mission to Austria.

MR. CLARK, of Prague, has been recently enjoying the valuable assistance of two Americans, Dr. and Mrs. H. S. Pomeroy, who are temporarily residing in that city, and are rendering aid as they are able to the mission. Dr. Pomeroy, writing in place of Mr. Clark, November 11, says: —

"The work here seems to me to have settled down — perhaps I should have said *grown up* — to a quiet basis of constant and fruitful effort for the cause of the Master which, in a quiet way, is bringing in very encouraging results. Nothing is done in a fitful and desultory way. The regular work of the mission is faithfully and energetically done, day by day, and all understand that the aim and object of it all is the bringing of souls to Christ, and the upbuilding of strong Christian character in those who have already come to a knowledge of the truth. As a rule the members are working well, and a large share of the *direct* effort that is brought to bear upon the unconverted is made by them.

"Last Sunday was communion. Four more united with the church. One of these was the wife of a man who joined some time ago. This has occurred repeatedly in the history of the work, and is interesting as showing that there is a good degree of faith and strength of Christian character in the converted men. As a rule the wives are at first very bitter, and the husbands have a hard time of it. 'Tis much harder for the man to bring his wife than for the wife to bring her husband.

"The annual 'Love Feast' took place Wednesday, November 1. The hall was crowded, and great enthusiasm and interest were manifested. It seemed to all a most blessed time. The articles which the women of the mission had made and bought during the year for the benefit of

the mission cause were sold at auction, and over two hundred guldens were realized for them. The usual services are well attended; in fact the hall is often quite inadequate for the comfort of all who wish to hear and take a part in the services."

European Turkey Mission.

SPIRITUAL QUICKENING IN HASKEUY.

MR. CLARKE, of Samokov, now in this country, sends the following translation of a letter received by him from a student of Samokov, Stoyan Vatrelski, who has recently been laboring at Haskeuy, about fifty miles from Philippopolis, where there has heretofore been considerable opposition: —

"I write you of Haskeuy. I came here a month ago and found the brethren in a good spiritual condition. The overseer of the city prison had recently become a follower. Just as I arrived Satan turned his weapons upon him, but we rejoice that our brother was able effectually to ward them off. Now all his family are followers and are doing well. It is remarkable that he was once a 'committee' (robber) and once fired upon one of the brethren of Merichleri because the latter was a Protestant. Among the citizens he has been regarded as one of the strongest nation-lovers, and they greatly wonder at him now because, as you know, they think that Protestants are destroyers of the nation.

"Very lately another man, known in Haskeuy as a drunkard, has become a follower, and comes regularly to our meeting. This he has done by the advice of a military officer and of his own family who *sent him to the Protestants to be reformed*. We are expecting much good from him. The earnestness of our friend is accomplishing much good in the city.

"We now have a new and very good building for our house of prayer. Last Sabbath, September 24, we consecrated this house. Pastors Tonjoroff and Boyadjieff came from Philippopolis. The building was full in the morning. At first the people began to come in with hesitation, but afterwards entered freely. In the afternoon still

more of the people collected together and the building was so full that Pastor Tonjoroff went out and spoke to them in the yard, while Pastor Boyadjieff preached in the church.

"There was some disturbance within the building and the preacher was obliged repeatedly to call attention to this. It seemed to me, however, that the disturbance was not made with the intention of disturbing, but resulted from the customary habits of the women of the old church. As so many of them were collected together they hardly felt that they were in a Protestant Church and, being accustomed to look about and talk rather than to listen, they gave little attention to the preaching. 'How nice this is,' said one; 'it will be well for us all to become Protestants.' 'What they do is all well,' said another, 'but they don't do all they ought. Why don't they have at least one little picture for worship, that our eyes may be attracted by it, as in the old church?' In the yard some made sport of Pastor Tonjoroff, but others listened very attentively.

"As it seems to me, an important work was accomplished that day. The common people gave up many of the prejudices with which they have regarded us. The first men of the city and the teachers did not attend, though we invited them, but those whom we specially desired to see came and also many officers who wished to hear Pastor Tonjoroff. In many ways this consecration of the church has stirred up the city. The great topic of conversation was the Protestant Church. We have great hopes for Haskeuy. Do not forget us in America."

Western Turkey Mission.

CO-OPERATION.

DR. WOOD, of Constantinople, sends the following account of a meeting of native churches which happily illustrates the growing harmony in the conduct of the missionary work in that portion of Asia Minor. He writes, November 23:—

"On the 10th instant, accompanied by Pastor Mardiros, of Harpoot, who is

now in Constantinople, on a visit for recuperation of impaired health, I went to Bardezag to attend a quarterly meeting of the Nicomedia Association, or Union, which commenced on that day. I was present at its sessions until the fifteenth, the day of its close. There were present Mr. Pierce, who was elected chairman, Pastor Alexander, of Adabazar, with Dr. Kavaljian as delegate from that church, the preachers at Nicomedia, Bardezag, Chengiler, Kartsi, and Ovajuk, and delegates from the Bardezag and Nicomedia Churches. The proceedings were characterized by a good spirit and entire unanimity.

"The business meetings occupied several hours each day, including two half days devoted to visiting the two schools. On five successive evenings the chapel was opened for religious services, addresses, and lectures, attended by large congregations. The impression on the whole was good, both upon the people and the members of the association. Among the series of evening meetings was a very instructive and interesting lecture on Koordistan by Pastor Mardiros, giving reminiscences of his early life among the Koordish-speaking tribes, and setting forth the need and promise of the mission to Koordistan undertaken by a society at Harpoot.

"All the visitors seemed highly gratified with what they saw in each of the schools—the High School for boys and young men under the charge of Mr. Pierce, assisted by two native teachers, and the Boarding-School for girls under the care of Miss Farnham and Miss Parsons. A warmer interest is excited in these schools by their being severally under the direction of trustees consisting of native members associated with missionaries. These schools are admirably adapted to the condition of the people and the end which they are to serve.

"Mr. Pierce is a 'born teacher,' and is doing a valuable work through the school of which he is the head. He is in the best of relations with the people, who are beginning to help the school as never before, and with the pastors and preachers

throughout his field. His plan of working the field in concert with visits to villages by Pastor Alexander and other preachers seems to me judicious. The time has undoubtedly come for more use than heretofore of the native element in co-operation with missionaries on a plan which we can approve.

"No one would have thought at this meeting of any wide divergence between missionary and native views and feelings. If we had to do only with Armenian brethren who are themselves engaged in Christian work, it would be much easier to adjust difficulties. The responsibility for such publications as the Minutes of the Bithynia Union for 1880, and of the Pamphlet in America, should not be put on many excellent brethren who do not sympathize with all that a few persons do in their name.

"The Campbellite movement in Bardesag has reached its limit, and there is some reaction from it. It is getting no stronghold anywhere else."

Eastern Turkey Mission.

MOSUL.

DR. THOM and Mr. Gates, of Mardin, having gone to Mosul to care for the work in that vicinity, Mr. Gates writes, November 5, of the outlook:—

"Although the Mosul Church has been left for so many years, it is evident that solid foundations were laid here. The work of the sainted men who lived and died here was not lost. The old men are gone, all but a few. There is a little flock of about fifty now, and among them a fine set of young men. They are weak, and divided among themselves, but desirous of pushing the work. Outside the community, there is a large number of the members of other sects well disposed towards Protestantism, and ready to accept it, if they see that we really mean to push the work vigorously. The different Christian sects in this country arose from differences of doctrinal belief, chiefly as regards the nature and person of Christ; and, while the people still cling to these distinctions,

they yet consider that Jacobites, Nestorians, Armenians, Chaldeans, Papists, and Protestants are all Christians. They do not perceive any material difference in these various creeds, because they fail to appreciate the truth that religion is a matter of the spiritual life, not of form. Fairly enough, they challenge us to show some reason why they should become Protestants. The Catholics win many because they have large institutions, schools, street processions, etc.; but many distrust them, and are attracted by Protestantism.

"The difficulties are very great here, but it seems to me the opportunities are great also. Here is a city of seventy-two thousand inhabitants, and fifteen hundred villages in the *villayet*. Should we not be doing wrong to desert such a field, and leave the results of the labors of the men who have gone before us to dwindle away?"

KARTSOR, HAVADORIG, AND ORDO.

Mr. Knapp and Miss Charlotte Ely, of Bitlis, during the last autumn, made a tour among the principal out-stations of their field. Of Kartsor Mr. Knapp says:—

"This place is on the plain two and a half hours west of Moosh, within some three hours of the Euphrates on the west. It is a village of thirty Armenian houses. Some nineteen years ago, Muxar Vatan, our colporter, first visited the place; and the head of the village (now dead), on learning who Vatan was, ordered him to leave, under penalty of being shot down. The colporter, who is on the spot with us, persisted, however, in repeating his visits, and now there is no opposition. Last winter we stationed a teacher who had nineteen scholars. His schoolroom (!) was a sheep-cote,—four horizontal timbers, bound by withes to four posts of the building, upon which was a rude scaffold some six by ten feet. On this were huddled the nineteen, while the heat from the sheep and the calves stabled below answered in place of fuel. The teacher, Moses by name, a resident of Bitlis, had his straw pallet upon this scaffold, where he slept at night. There are now five houses per-

sueded of the truth, while the school has representatives from ten houses. To enlarge the school and have better accommodations, they have united in building a walled room, twelve by twenty feet, having one window; and the room is to be warmed in part by two small apertures in a wall admitting the animal heat from said sheep-cote. We are pleased with the appearance of the work, in refreshing contrast with that in Moosh."

Of Havadorig Mr. Knapp says:—

"Eighteen years ago, I sent a colporter, who spent a winter here and died, and his grave is in this village. The following two winters, the present pastor was here; but during his absence of sixteen months, while at school in Harpoot, 'John Concordance,' a blind man of Harpoot fame, spent the winter of 1868-69 here, and his grave is also in Havadorig. Eleven years ago, Avedis was installed over this church. It is really refreshing to see what the gospel has done for this people. Twenty or twenty-two years ago, when Pastor Simon visited this place, a man actually got his gun ready to shoot him, and that man afterwards became a Protestant. I have considered this village as consisting of fifty-five houses; now there are eighty, one half being Protestant. This has come about by a swarming process, three families in one house becoming three houses,—one evidence of the progress of Christianity. There is now a church of sixty-four members, forty-nine residents of this village."

Dr. Parmelee, of Trebizond, refers to encouraging reports he had received from the Greek work in Ordo and vicinity:—

"The Protestant Greeks of Ordo were anxious to start a school. They engaged a teacher conditionally, and circulated a subscription to see how large a share of his support they could raise. They found that, with great effort and much self-sacrifice, they could make up one half the teacher's salary, equal to \$88, and the first news we had of the movement was a petition asking us to make up the other half. I am now hearing most encouraging accounts of the school, which already numbers some forty-five scholars. There is

also a great awakening among the Greek villages of the Ordo region. This awakening has been greatly stimulated by the visit of a Greek colporter from Samsoon, who sold many Bibles, and greatly interested the people by being able to address them in their own language."

ACROSS THE RUSSIAN BORDER.

Mr. W. N. Chambers sends an interesting account of a visit, paid by himself, Miss Van Duzee, and a native pastor, to the Protestant communities within the bounds of Russia, indicating a genuine and extensive evangelical movement in that region. After passing through several out-stations on the Passen and Alashgird plains, and finding much to encourage them, they reached Samaghar, near Etchmiadzin. The latter city is the seat of the Catholicos, the highest dignity of the Armenian Church, and here is their college, in close proximity to the monastery. There are two hundred students in the college, and all its appointments are excellent. But Mr. Chambers asserts that there can be no employment found for these college graduates since there is no education among the people, and those who can teach the alphabet are first needed. Of their interview with the governor of the district at Etchmiadzin, to whom they went to have their passports *vised*, Mr. Chambers writes:—

"Here we encountered the only opposition of our trip, if opposition it might be called. The governor treated us with respect and politeness, and took the opportunity to warn us against the crime of collecting together even five persons in order to preach to them. The government did not give permission for that, and if complaint should be laid before him, he would be under the necessity of 'driving us out of the city.' We respectfully submitted that we had the right afforded by our passports of entering the country, of traveling where, and remaining as long as we pleased; and as to preaching we urged that, as we understood the law, any community had the right to worship in accordance with its own form, and that efforts at

proselyting from the Greek Church only were prohibited, and that week after week a considerable number of Protestants publicly met together for worship in his own town, and that we had come to see our friends; that we were stopping at Samaghar and intended leaving the following week.

"He replied that we were welcome to enter the country, to go where we pleased, to do as we pleased, and to remain as long as we pleased, only we were entirely prevented from preaching. He read the law on the point, and again warned us of the danger of being dismissed from the district in case of complaint. After a few more words we withdrew, feeling that argument would only stir up bitterness.

"After visiting the governor, the monastery, and the college, we returned to Samaghar. Relating to the brethren our interview with the governor, we asked them what the consequence might be if persecution should arise because of our presence; they with one voice answered, 'No matter, fulfil your office, and we will rejoice in the consequences,' and a right royal time we had. The brethren from Etchmiadzin, and some from Erivan, came to Samaghar for Sunday. In our lodging-room we had an almost continuous meeting through the forenoon. Several were examined for membership and four were received. In the afternoon we repaired to a more public and larger room where the brethren meet for worship, and enjoyed communion with the brethren. Evidently the news had circulated, for some people came from neighboring villages, and Samaghar almost *en masse* came to service, there being one hundred and sixty or one hundred and seventy people. Every one paid the best attention, and not the least sign of opposition was discernible. Here also we were assured that not ten persons attend the Gregorian church service."

A REMARKABLE CONVERSION.

"Baron Geragos, the leading man amongst the brethren, is the chief man of a group of three villages. His conversion was remarkable, and was something in this

wise: He, as chief man of the village, received an order from the government at Etchmiadzin to arrest and bring to trial, for the purpose of sending to Siberia, one of his neighbors, named Muggerditch, charged with being a Protestant. He went to the man, made known his business, and ordered him to get ready at once. Muggerditch protested against the injustice of his arrest, and said to Geragos that if he would take a tract which he handed him, and read it carefully and see for himself why he was a Protestant, he would be ready to go without a word in the morning. Geragos read and studied the tract uninterruptedly all night, and in the morning went, not to arrest, but to inquire more fully of that new way, and the result was that, instead of arresting his neighbor, he became his warm friend and defender, and he has stood with manly Christian fortitude the persecutions of the despised sect, especially heavy on himself because of his public and prominent position in the district. The governor of the district, actuated not a little by the spirit of persecution, required much work from him on the Sabbath, and paying no heed to Geragos' protest, Geragos resigned. But his services being so highly prized, the office was placed in his hands again with the promise that his scruples would be respected. His influence is very great throughout the villages.

"From Samaghar we returned to Etchmiadzin, and had a large meeting with the brethren right under the shadow of the palace of the Catholicos. A promising young man is now in Erzroom studying with a view of returning to his village—Samaghar—as preacher. From here we went to Erivan, the capital of the province, and were guests with a very excellent brother in government employ. He holds service every Sunday in his house, and has quite a following for Bible study. While there I picked up from the table a well-thumbed book written in Russian, and he told me that that book was one of his delights, and that he knew it in part by heart. It proved to be 'Thomas à Kempis.' From here we went to Hulijan,

where we met with a repetition of what had gone before—a warm reception—a royal time—a solemn communion with an audience of over one hundred and fifty. Here the brethren emphasized what had been urged in other places, that we visit them at least twice a year. Three persons were received into communion and one dismissed.”

KARA KALA.—A PROTESTANT COMMUNITY.

Mr. Chambers reports that, after the Russo-Turkish war, large tracts of land were left by those who were not willing to come under the dominion of Russia, and the Protestants petitioned the government for permission to occupy these vacant lands in the vicinity of Kars. He says:—

“This movement revealed to what extent this part of the Caucasus has become permeated with evangelical principles. The petitions were received from several different districts, and the governor of Kars suggested that they all unite on one place, and the government granted to them the exclusive title of the village of Hadji Halul, which was afterwards changed to a near village, Kara Kala, on condition that in the course of three years the place would be occupied by the petitioners. The soil is said to be very fertile, and the people rejoice in their possessions, though it is higher than Kars and consequently slightly colder in winter, and the summer is short.

“The old town was totally destroyed in the war, and the people have planned a town on the most approved principles: broad streets running at right angles, each house apart and having ample ground for yard and garden. A good site in the centre of the town has been set apart for chapel, school, and parsonage; they also propose to have a prohibitory clause in the village constitution. The number of families petitioning was fifty-four, from seven different places in Russia. A few are from Turkey. Thirty-seven families are from Alexandropole, a city where Mr. Cole could not find a single Protestant family a few years ago. Many of them now declare

that they have been Protestant for some years, but secretly because of the very bitter opposition met with there. Twenty-seven families have emigrated and taken possession, and it is expected that next year will see the village approaching completion. Besides these there are fourteen families of Molokans who call themselves Protestants, but who practice some of the rites of the Old Testament and recognize the sacraments in only a spiritual sense, and do many other things contrary to the Protestant code.

“The brethren of this village are very enthusiastic and desirous of laying the foundations of their village in accordance with the principles of the gospel. Several of the leading men have pledged their tenth for Christian work. They suffered much loss in persecution; they have been at heavy expense and loss in transferring their homes and building in the new village; yet during our stay the few families present met together and pledged themselves to the amount of forty dollars.

“They waited on me, and presenting their subscription, said that was the extent of their ability this year, but as they became settled they would be able to take the entire burden on themselves, which would be at the farthest in three or four years. They urged with much force the necessity of a preacher at once, saying that the first year would to a large extent determine the future of the village in this respect, and as it was recognized as a Protestant village, other villages would judge of Protestantism by their action, and without a guide their condition would be sorry indeed. Fortunately we had a trusty man who has been engaged in the work about ten years, and who was spending the winter in Erzurum for study, and whom we could promise them for this winter. On our return we sent him on, and he is with them now.”

In conclusion Mr. Chambers speaks of efforts now making, with promise of success, to secure the recognition by the government of the Protestants as a separate community, whereas at present they are only “tolerated.” He speaks of the Rus-

sians — officers and people — as quite tolerant, and regards the present outlook of the evangelical work in that region as full of encouragement.

Maratha Mission.

THE ANNUAL MEETING.

BY inadvertence, the ordination of the native pastor, reported by Mr. Edward S. Hume in the last *Herald*, was referred to as over the Ahmednagar Church instead of the church in Bombay, as it should have been.

Mr. R. A. Hume sends a brief account of the annual meeting of the mission, held at Ahmednagar, October 19-24 : —

“There was not quite so large an attendance as last year because that was our jubilee meeting. Still, including the young, there were probably six hundred native Christians present. Some came from Kolbapur, two hundred and forty miles away, to attend the meeting. Three Christians came on foot all the way from their home, and were over a week on the journey. About Ahmednagar a native Hindu paper the other day said: ‘The Hindus count Benares and Nasik, and other places to which they go on pilgrimages, as sacred places. To the Mussulmans, Mecca is the sacred city. Jerusalem was the sacred spot of the Jews. The Christians also probably consider Jerusalem the most sacred place in the world; but next to that we think they must put Ahmednagar, for here is where they carry on their most extensive missionary operations,’ etc.

“I think that to a good many of the native Christians of Western India, including not a few who are even connected with other missions, Ahmednagar calls out some of the feelings with which Jerusalem inspired the ancient Jews.

“The keynote of the meeting last year was ‘Responsibility’; this year it was ‘Privilege.’ The aim in drawing up the programme was to lead our Christians to appreciate more than ever before the inestimable privileges which God is desirous of bestowing upon his children. So the

first day the subject of all the addresses was ‘Faith.’ The second day, in the forenoon, the subject was ‘Sanctification,’ and in the afternoon, ‘The Church.’ On Saturday forenoon the main subjects were: ‘The Privilege of Giving the Gospel to Others’ and ‘The Privilege of Caring for our Spiritual Wants.’ I think that all feel that it was very good to be present.”

SELF-SUPPORT.

“The association of native churches undertook at the beginning of the year to supplement the salaries of the pastors of all the churches which could not pay these salaries in full. This was the first fruit of our jubilee meeting. Until December 31, 1881, the mission or missionaries had this responsibility, and a good many questioned whether the native Christians were fully able to assume this responsibility and carry it permanently. However, at this late meeting the treasurer of the association was able to report that he had met all requests from all the churches which had needed assistance. So, since the first of this year, not a cent of mission money has gone toward the support of any of the pastors connected with any of our churches.

“This year there have been twenty-three churches connected with the mission which have been ministered to by seventeen pastors. One pastor has resigned during the year. The Bombay, Ahmednagar, Satara, Sholapur, and Parner Churches have supported their pastors without asking help from any one. The rest of the pastors have received help from the association of churches, according to their needs. The source of this sustentation fund was mainly the contributions and pledges made at the jubilee meeting a year ago. All the promises have not yet been redeemed, but the treasurer reported the receipt of 831 rupees, of which only 120 rupees were not from the natives. It is hoped that enough remains from this fund to meet the wants of the feeble churches up to the end of the year.

“When the question came up as to what should be done for the next year, there

was a unanimous expression from native Christians and missionaries that no backward step could be taken, but that the native Christians should themselves provide the funds for the support of their pastors. On the last day of the meeting \$18 were gathered from the little tin banks which have been in the houses of the Christians during the year, and a little over \$65 was given in cash. In addition a large number of pledges was made. A good many pastors and mission agents promised one month's salary, others half a month's salary, others a quarter of a month's salary, etc., to be paid in instalments. All this was done entirely on the motion of the leaders of the native Christians themselves, without suggestion or support from the missionaries. In this way enough has probably been guaranteed to meet all the wants of the feeble churches for a year more. Another year we hope that they can be led to do this work in a more systematic and quiet way. But we have great reason to be gratified, considering the poverty of the people."

Madura Mission.

OUT-STATIONS OF TIRUMANGALAM.

MR. HERRICK, of Tirumangalam, reports several visits he had made at out-stations. He speaks first of the village where the head man was received to the church last year. See the *Herald* for July last, page 270. Of this place Mr. Herrick writes:—

"As this is an important village, having a few other Christians in it, I purchased a small piece of land, before coming to the Hills, upon which to build a helper's house and a place for holding meetings. The teacher sent there was opposed in his attempts to erect a building and the matter was referred to the sub-magistrate of Tirumangalam. He decided the case against those who made the opposition, fining two of them, and the building was put up without further trouble. The wife of the church member was, however, taken from him, and has not yet returned.

"On visiting this village, at the time I

have mentioned, I found that several new idols had been brought since I was there before and placed upon a platform near a rest-house, built and kept in repair by a man of the village as a work of merit. Near the centre of the platform stands the elephant-headed god Pillaiar, or Ganesa, as it is sometimes called, with a cloth tied round the hips and another over the shoulders. On the right side of this god stands a stone image of the poisonous snake *cobra-de-capello*, with one head, and on the left an image of the same with five heads. This snake, as you know, is worshipped as a god.

"On another tour in June, of seven days, I admitted several persons belonging to four different villages to the church, and baptized four children. Six of those admitted to the church are young men and women, and all able to read. I spent a Sabbath on this tour at Mallankinaru, holding in the evening a meeting in a village near, where there are two or three Christian families and a convenient prayer-house. Several heathen men and women came in, sat down, and gave respectful attention. One of the men repeated a passage of Scripture."

Ceylon Mission.

ACTIVITY OF THE SIVITES.

MR. R. C. HASTINGS wrote from Batticotta, October 18:—

"Moonlight meetings have been held regularly, and have been for the most part well attended. We find these meetings very useful for collecting together and appealing to those who would not otherwise come within the sound of the gospel tidings.

"Of late there has been considerable opposition displayed by the Sivites. In Avaly, not long ago, a Sivite preacher held a meeting which lasted long after midnight. One of our intelligent Christians, an assistant school inspector, was present at the meeting, and asked some questions which the Sivites preacher found exceedingly difficult to answer. This

Christian man created quite a diversion in his favor among the young men, and before the meeting broke up the heathen preacher was forced to promise to hold another meeting a week or two later, at which time, he assured his audience, he would be able to refute all the arguments used in defence of Christianity. It is hardly necessary to add that such a meeting was never held, and that nothing more has been seen of the preacher in that village.

"In the same village, only a few months ago, a rival heathen temple was burned

down by incendiaries. I notice that, while the different villages of Avaly abound in heathen temples, there seems to be a lack of union among the temple managers, and a corresponding lack of interest on the part of the worshipers. In Karadive, also, the Sivites have been very active in holding preaching services, but have not been able to accomplish much. Opposition seems to indicate that the people are awaking from their lethargy. Yet opposition, bad as it is, is a far better and more promising state than dead indifference."

Gleanings from Letters.

W. M. Stover, Bailunda, West Central Africa.—A man is now on his way from Catumbella to the king, and on what errand, think you? No other than to see whether it will be possible to bring up machinery for the manufacture of "fire-water,"—in other words, the establishment of a branch of Pandemonium here on the very soil which our churches, through you and us, have pre-empted in the name of the Lord of Hosts. May his foul project fail! It makes us shudder to think of all that is implied in the presence of such an establishment. Let one united cry go up from all Christian hearts that the Lord will defeat this project of the enemy of all souls.

Dr. F. O. Nichols, Benguela, West Africa.—The war still continues, and so does the sale of slaves at Catumbella. As we journeyed along from Bailunda to the coast, Mr. Miller and I were often saddened by the sight of heavy slave-clogs recently abandoned and left beside the road. These evidences of "man's inhumanity to man" grew more frequent as we neared the Portuguese settlements, where the slaves are sold and most of them immediately shipped to the Portuguese colonies elsewhere. Why cannot this shameless trade be stopped?

Robert Thomson, Philippopolis, European Turkey.—One of the best of our

younger married men died in August last. His Christian life was warm and cheerful, and he had a wonderful influence to inspire and enliven others. In every good work in the church, he was modestly foremost. He was quite poetical, and had written several hymns that are much appreciated. His fearless devotion to principle was very marked, and it was this that made him the backbone of that large number of brethren here who rallied around him as a friend and leader. One of them, after his death, related as typical of his character that, when several of them were discussing what they should do if their employer insisted on their working on Sundays, Stoino's final words were, "Well, we *shall* not work on the Sabbath, if we should die for it."

Miss H. N. Childs, Aintab, Central Turkey.—Last night (November 2) we were startled by severe earthquake shocks. There were three of them,—the last two less severe than the first, which I believe was the most violent ever felt in this city. I could not but feel last night that death was very near. We were aroused from sleep a little past midnight by the shock, which shook our beds. The event seemed to make a great impression upon the girls, and some of the morning verses had reference to God's keeping power.

Miss M. A. C. Ely, Bitlis, Eastern Turkey.—When, at times, we are tempted

to yield to discouragement, the recollection of our sainted Rebecca (second wife of Pastor Kavme, of Redwan), and the thought of some of these growing Christian girls, comes to us as a tender but forcible rebuke. It is worth a lifetime spent in self-denial and laborious efforts to be permitted to be instrumental in raising up such workers; and if now and then an unfaithful disciple brings grief to our hearts, we will try humbly to accept this severest of all discipline, and labor on in hope.

Miss C. H. Pratt, Mardin, Eastern Turkey.—Dairiki was visited the first of the month by Mr. Andrus, Miss Sears, and Mr. and Mrs. Ainslie. Miss Sears found that it took nearly the whole time of her work there—a part of one day and the whole of the day following—to visit the new Protestant houses. The pastor's wife, who called with her, holds meetings for the women, and visits among them with a zeal and persistency hardly to be expected in one who has had her few advantages, and whose large family requires so much labor.

Miss Mary E. Brooks, Erzingan, Eastern Turkey.—I frequently go to the houses alone. Yesterday, when I was ready to go out, there was no one to accompany me; so I took my riding-whip and went alone to four houses. It was market-day, and the streets were filled literally with men, donkeys, ox-carts, horses, and mules, and I had a long way to go. I never veil my face; and I presume that Jumbo would not have been more of a sight to these villagers than I was. When I go out, I expect to be called abusive names, and to be stoned, etc., but I am not in the least afraid of being hurt. One small boy amused himself by running after me and calling me names, and peering around under my hat into my face.

Last Tuesday we had our first women's meeting, conducted by Mrs. Cole. Nine were present besides our school-girls. When the meeting was over, the mother of Donatosian, the victim of last spring's persecution here, came to Mrs. Cole, thanked her, and said, "Blessed are you who can teach others, for we are nothing but cattle."

C. A. Stanley, Tientsin, North China.—During my stay in Tai-yuen-fu, we met only with kindness from the brethren there. The Chinese also impressed me as being exceedingly friendly to foreigners. We were uniformly treated respectfully. My "individual opinion" is that over half the male population of the plain takes opium. The production is large, and increasing; and its use extends to all classes of society. Its use is far more common among the poorer classes than on the Chihli plain. I was told that women use it quite extensively as well as men. Also, by Chinese, it is estimated that near or quite eight tenths of the entire population use the drug. Small farmers have their patch of the poppy plant, and the use of the drug is surely gaining ground. This will form a formidable obstacle to mission work and success.

M. L. Stimson, Tai-yuen-fu, Shanse.—Last Thursday (September 21), I assisted all day, and until 10 o'clock P. M., in the distribution of tracts to the students, as they came out for the first rest from the triennial examinations. They number about seven thousand, and it is thought that fully ten thousand persons are enclosed in the walls. The tracts were an essay on idols, which received a prize three years ago, with the offer of £100 in prizes, for the three best tracts of this year; subjects: The Being of God; The Soul; Heavenly Nobility; or, Who are worthy of Heaven? also a translation of Bushnell's sermon, "The Power of an Endless Life," and a Natural Theology. They were generally courteously received. We hope much good, including one or two fit men for Christian helpers, will result from this effort. There is a large provincial fair in progress here, and I have been there once or twice to sell books, having good sales.

Miss Alice B. Harris, Foochow, China.—I wish you could see our girls, they have such bright, attractive faces. I can see now that the Chinese don't all look alike, as I used to think they did. I am quite surprised to find how fast I am becoming interested in them personally. I enjoy the time I spend with them.

Notes from the Wide Field.

EGYPT.

SINCE THE WAR.—The tidings that come from the United Presbyterian Mission in Egypt since the overthrow of Arabi Pasha are most encouraging. The missionaries are all back again in their fields, and they find that the native Christians have come out of the trial without serious loss. Dr. Lansing reports that during the war regular meetings were maintained, save in two places. Many Christians suffered much in property, but only one is missing. For fear of the fanatical Moslems, the bells were not rung and the hymns were not sung, but many special meetings were held, with prayer and fasting. Miss Whately reports in the *Female Missionary Intelligencer*, that she is back again at her school in Cairo, where she received a warm welcome, even from many who were *Arabists*. The scholars were beginning to pour in again. Dr. Lansing is of the opinion that though many supposed the mission work would be utterly broken up by the war, the evangelical cause is to-day stronger in Egypt than it was six months ago.

ARABIA.

ADEN.—An English army officer, writing for the *Church Missionary Intelligencer*, points out the importance of Aden, in Arabia, as a mission station. The town, with a small territory surrounding it, is British territory, and it is not only the port between India and Suez, but the centre of a large traffic with Southern Arabia, and across the Red Sea with the Somalis. It is estimated that besides the native Arab population of 13,237, not less than sixty thousand Arabs from the interior visit the city in the course of a year. There are also eight thousand Somalis from Africa resident in Aden, and communication with their home on the other side of the Gulf, only fifteen hours distant by steamer, is very frequent. The value of imports and exports in the year 1875-76 was over \$17,000,000. With such a number of Mohammedans within reach and under British protection, and such an opening for acquiring the language and gaining influence with the Somalis of Africa, it would seem as if Aden should be at once occupied by Christian missionaries.

AFRICA.

FROM UGANDA.—The *Church Missionary Intelligencer* contains tidings from Rubaga, Mtesa's capital, down to May 9. The relations of the king and people to the missionaries continue to be amicable, Mtesa treating their utterances with great respect. He expects one of them to attend at his council as often as once or twice a week. The best news is that the missionaries have deemed it advisable to baptize five young¹ men, who after careful instruction and examination give good evidence of being true converts to Christ. Others desired baptism, and wept when they were not admitted. Within the year preceding last March nearly fifty young men, averaging about twenty years of age, have been taught to read, and great hopes are entertained of many of them. The Gospel of Matthew and some Christian tracts have been translated into the language of Uganda. The missionaries were anxiously looking for re-enforcements which it is hoped have before this time reached Rubaga. So successful have the agricultural operations of the mission proved that the food for their household now costs them nothing.

DISASTER AT MASASI.—Masasi is a prominent station of the English Universities Mission in the Rovuma district, east of Lake Nyassa. A good measure of success has attended the labors at that station, but in September last an attack was made by a marauding tribe, the Makwangara, who broke into the station one morning before sunrise, killing several natives, among them a promising teacher. Others were wounded and fled, and about forty were captured. The object of the attacking party was not

slaughter but the supply of their wants, yet they sacked the church, though on learning that it was God's house their fears were aroused and they returned the articles they had taken. After burning the village they retreated to their own country north of Lake Nyassa, but suffered from an attack of another tribe while on their retreat. Such outbreaks are to be anticipated among African tribes, and they have no bearing upon the question of missions among them further than to emphasize the need of haste in carrying the gospel to put a stop to these savage conflicts.

ACROSS THE CONTINENT.—Another successful journey has been made across the central belt of Africa. Lieutenant Wissman started with Dr. Pogge from St. Paul de Loanda, in January, 1881, and having been warned off the territories of Muata Yanvo, took a circuitous route to the northeast, and visited an unexplored region between Kassai and the upper waters of the Congo. This was the region which, it may be remembered, Mr. Arthington desired the American Board should occupy. The last letter from the travelers, in which they announced that they were to take different routes, was dated November 28, 1881. A telegram from Zanzibar, sent on the 20th of November last, announced the arrival there of Lieutenant Wissman. His report will be looked for with much interest.

INDIA.

A HINDU SHRADH.—A *Shradh* is a religious ceremony designed both to do honor to a deceased person, and to secure the salvation of his soul. It is held on the thirty-first day after death occurs. A missionary of the Church of Scotland writes of shrads in general, and of one in particular, that of the Dowager Maharanee, who lately died at the age of ninety-four. She belonged to a family which is the acknowledged head of the Hindu community in Calcutta. The incident, therefore, shows not what is done by the ignorant and degraded, but by the *élite* of Hinduism. This missionary says: "After death, the body is removed to the burning *ghaut*, and there consumed on the funeral pile. On the thirty-first day after death, relations, friends, and neighbors meet in the house of the deceased. Brahmans and Pundits come from far and near, and beggars of every description flock together like vultures to a carcass. The gods are worshipped; the guests are feasted; presents are made to the Brahmans; and the beggars are fed. The festival continues for several days. The cost of these shrads is enormous: £20,000, £50,000, and even £120,000 have been named as sums spent in some of them, in the case of very wealthy families. It is said that on one occasion 100,000 beggars were assembled at a shradh. The Sobha Bazaar family are Hindus of the Hindus. The deceased Dowager Maharanee was a devout Hindu. She breathed her last on the banks of the Ganges while reciting the name of her god. At her shradh, which took place on Sunday, the 17th of September, many of the most learned and advanced Hindus of Calcutta were present—among them the Hon. Kristo Das Pal, said to be one of the leaders of young Bengal, and the Hon. Sir Jotindro Mohun Tagore, K.C.S.I. Dr. Rajendralala Mitra, C.I.E., was there also, with nearly 4,000 *adhyapakas*, or professors, from the principal educational institutions of Bengal, Behar, and Orissa; 3,500 ladies were feasted on the fourth day, and from 10,000 to 12,000 beggars attended the festival. The family idol Gopinathjee, or Krishna, was brought, and placed on a silver throne, to hallow the service with his sacred presence, and the garlanded guests all did honor to the god."

MOHAMMEDAN CONVERTS.—In the Krishnagar district, Bengal, a movement has occurred among the Mohammedans which gives much promise. A respectable Mussulman some time ago professed conversion and was baptized, but he afterwards yielded to the bitter persecution of his friends, and recanted. His fall was a sad blow to the mission, and the triumph of Mohammedans was great. But the spirit of inquiry grew in intensity, and in July last four Mussulmans belonging to the tribe of the man who

fell away were baptized. The Rev. A. Clifford, of the Church Missionary Society, writes : "Great efforts were made to prevent them. From the time the converts' intention was made public, all laborers were forbidden to work for them. At the *ghat* and in the roads ridicule and reproach were heaped upon them, doggerel verses full of low abuse were composed by the village poet, and two nights before the baptisms one of their houses was set on fire. The owner, with three other Christians who were staying with him, managed to extinguish the fire before much damage was done. Although a large crowd of Mohammedans were present and were entreated to assist, only two of them gave a helping hand. Relying upon God, the converts stuck boldly to their purpose.

"The police came to inquire about the origin of the fire, but as all the villagers banded together to give false evidence, and as we did not wish to press the case, nothing resulted from it. A great moral victory, however, was gained in connection with the inquiry. All the leading Mussulmans were called to give their opinion, and they lied so persistently that they disgraced themselves, not only in our eyes but also in their own. As they are men who make some profession of religion, and were at the time keeping the great fast, they felt the disgrace keenly, and afterwards came to us to ask for pardon. The sincerity of their repentance was proved by their removing the ban which had been laid upon the converts. Within a week after the baptisms laborers were again allowed to work for them, and our brethren had begun to receive from the rest of the villagers the respect which their social position entitled them to."

CHINA.

THE ENGLISH LANGUAGE IN CHINA. — Dr. Gulick reports, in the *Bible Society Record*, that the study of English by the Chinese has received a great impulse within a year. The several missionary schools for teaching English in almost all the open ports, and particularly Dr. Allen's educational movements in Shanghai, are significant indications of a new departure in this old land.

The third edition of the Wenli-English Matthew, which was printed only about two years ago, is exhausted, hardly a copy being left on hand; and intimations are given that a Mandarin-English Gospel would be an assistance to youth who are studying English in the northern parts of China. Measures are accordingly to be taken for printing editions of Mark in Mandarin-English, and John in Wenli-English.

POLYNESIA.

MANGAIA. — The Hervey, sometimes called the Cook Islands, are situated directly south of the Sandwich Islands, being about the same distance south of the equator that the Sandwich Islands are north of it. The two groups are nearly three thousand miles apart. Raratonga and Mangaia are the two principal islands of the Hervey group, and of the last named an interesting report is given by a missionary of the London Society, in the *Chronicle* for December. Though there is on Mangaia a band of men who stand aloof from Christian teachers, yet it is a God-fearing island, where the Sabbath is strictly observed, and almost the whole population attends church. Five of the six chiefs have proved true friends of Christian institutions, the late King Numangatini having been a steadfast believer, meek, wise, and pure, and dying at last a most triumphant death. The people are generous givers, responding to every good appeal. On one Sabbath, in 1879, when a call was made for aid towards the purchase of boats for the evangelists in New Guinea, the contribution amounted to \$334.50. The membership of the church seems to be alert for Christian work. The deacons preach in turn at the early morning service on Sundays, while the students go inland to preach on week days. At the Friday morning services, a text and a few simple thoughts clustering about it are given out to some fifty or sixty men, and after rehearsing the thoughts until they are fixed in the memory, these men set off and visit every house in the settlement, delivering the message and offering prayer. Of the inhabitants of this island the missionary says :

“Only a little more than a half century ago they were savage idolaters, full of every conceivable wickedness. The three great tribes which formerly lived in enmity to and fear of each other, now live in peace and good will, all sharing in the divisions of land and food, and without any exactions whatever demanded by the ruling power. This is owing alone to the gentle sway of the gospel. One has but to hear old Sadaraka (who went with his father to worship idols on the *marae*) describe the past scenes of cruelty, strife, bloodshed, and cannibalism, to understand and appreciate the nature of the present transformation. Only let us contrast the intense selfishness of the heathen with the present manifestations of love and generosity, and we shall then have some idea of what the gospel has achieved.”

AMERICAN PROTESTANT EPISCOPAL FOREIGN MISSIONS.

THE annual report of the Foreign Committee of this church shows that their total receipts for the year 1881-82 were \$173,848.05, a greater sum than during any previous year save one, when several large amounts for special objects were given. Somewhat serious questions have arisen between this committee and the officers of the English Church Missions relating to episcopal jurisdiction in China and Japan. There seems to be danger of interference between the ecclesiastical authorities established by the several Episcopal organizations working in these lands. The following table has been made up from the records of the several missions supported by the American Episcopalians:—

	Bishops.	Presbyters.	Stations and Out-Stations.	Confirmations.	Native Communicants.
Africa	1	8	..	26	560
China	1	6	31	2	320
Japan	1	6	15	9	84
Haiti	1	10	12	17	334
Mexico	1	12	52	128	929
Total	5	42	110	182	2,227

GENERAL BAPTIST MISSIONARY SOCIETY OF ENGLAND.

THIS society expended last year about \$40,000 in its foreign missionary work. Its field of labor is the ancient province of Orissa, in India, or the Ooriya-speaking people, north of the Godavery River and south of the province of Bengal. In this region there are about nine million inhabitants, though no estimate is given of the number who speak the Ooriya language. The missionaries of this society constitute the chief evangelical agency throughout Orissa. There are at present 7 ordained English missionaries, with 11 female missionaries and 22 native ministers, occupying 14 stations. The total native Christian community numbers 2,966, with 1,148 church members. Sixty years have now passed since the commencement of the mission. Five years after the arrival of the first missionaries the first convert was baptized, and it is interesting to notice the rate of progress from the beginning. During the first twenty years the number of baptisms was 123; the second twenty years, 604; the third twenty, 1,115.

ENGLISH METHODIST (NEW CONNEXION) MISSIONARY SOCIETY.

THIS church, aside from a small work in Australia, devotes its contributions for foreign missions to its two fields in China, where it expended during the past year somewhat over \$13,000. It has five missionaries who are laboring near our own missionaries, at Tientsin, and at two stations in the province of Shantung. Its last report gives the following statistics: 33 societies; 60 churches; 52 local preachers; 1,183 members; 233 probationers; 14 Sunday Schools.

Miscellany.

THE MISSION OF AMERICA.

There arises sometimes a vision before one of what might be, of what may be, of what you and I may help, each one, to make a reality—when the spirit of the Fathers, robust, hardy, temperate, fearless, believing in God and bowing before Him, desirous of his honor in the land and in the world, and seeking to further the high welfare of man as connected with this—when this spirit of the Fathers, as they stood in their poverty, shall enter into, pervade, dominate, inspire the great frame of that national society, which has sprung already, and is in larger and larger proportions to spring hereafter upon this continent, from the small colonial societies which they planted:—when that spirit, so dominant,

shall use a wealth of which they had no smallest conception, shall use treasures and powers whose vast resources they did not imagine, for the great ends which were governing to them:—when, standing on the continent, on the crest of the globe, with an ocean stretching on either hand, this vast, ultimate American people, with that temper of the past still controlling and employing the superb wealths of the future, shall be a grand minister of God to the race, teaching of him, of his law, and his heaven, almost as an angel from the skies; sounding the Gospel of righteousness and of peace, of liberty and light, and of cosmical hope, through all the earth!—*The Rev R. S. Storrs, D. D.*

Notes for the Month.

TOPICS FOR PRAYER.

For the young men and women now in colleges and seminaries, that they may be consecrated servants of Christ, and that from their number a great company of preachers and teachers may go forth to labor among the heathen.

For the Protestant Christians on the borders of Russia, that they may remain steadfast in the faith and that their present hopes may be realized. (Page 64.)

ARRIVALS AT STATIONS.

October 13. At Jaffna, Ceylon, Rev. E. P. Hastings, D. D., and wife, Miss Kate E. Hastings, and Miss Minnie B. Truax.

November 29. At Guadalajara, Mexico, Rev. Henry M. Bissell and wife.

October 28. At Foochow, Miss Alice B. Harris.

November 24. At Kobe, Japan, Rev. J. D. Davis, D. D., and wife, returning to Kioto, and Miss Emily M. Brown, of Northfield, Minn., who joins the Mission at Kobe.

DEATH.

November 22. Kobe, Japan, Mrs. S. Lizzie, wife of Rev. William H. Shaw, of the North China Mission. (See page 47.)

For the Monthly Concert.

[Topics and questions based on information given in this number of the *Herald*.]

1. What report is given of co-operation between native Christians and missionaries in Asia Minor? (Page 62.)
2. Describe the condition of affairs at Mosul and Kartsor, in Eastern Turkey. (Page 63.)

3. What encouraging tidings come from Russian towns near Kars? (Page 64.)
4. What has been the progress towards self-support among the churches of India and Ceylon? (Pages 46 and 67.)
5. What story have we from Komatsu in Japan, and of an idolater's plea? (Page 57.)
6. Give an account of meetings held at Fukuoka, on the Island of Kiushiu. (Page 59.)
7. A spiritual quickening is reported in a village of European Turkey. (Page 61.)
8. What account is given by Mr. Gulick of an evangelist's work in Spain? (Page 81.)
9. Give some account of the life and death of the Rev. Titus Coan, of the Sandwich Islands. (Page 48.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		NEW YORK.	
New Gloucester, Rev. F. D. Kelsey,	10 00	Brooklyn, Julius Davenport,	300 00
Searsport, Rev. B. B. Merrill,	11 00—21 00	New York, J. M. Andreini,	10 00—310 00
MASSACHUSETTS.		MICHIGAN.	
Boston, Immanuel ch., Pledge at Portland, 100; A friend, 5,	105 00	Lansing, Plymouth ch.	68 77
Chelmsford, A friend,	5 00—110 00	Previously acknowledged,	666 71 7,038 33
CONNECTICUT.			7,705 04
North Haven, Cong. ch. and so.	156 94		

Donations Received in December.

MAINE.			
Cumberland county.		Ridge, Cong. ch. and so.	5 94
Brunswick, 1st Cong. ch.	128 27	Swanzy, Cong. ch. and so.	9 83
East Baldwin, Cong. ch. and so.	3 76	Winchester, Cong. ch., m. c.	3 00—28 77
Falmouth, 1st Cong. ch.	35 30	Coos county.	
Gorham, Cong. ch. and so., with other dona., to const. JOHN A. WATERMAN, H. M.	31 17	Lancaster, Cong. ch. and so.	18 35
Ligonia, Cong. ch. and so.	5 00	Stewartstown, W. A. C. Converse,	10 40—28 75
Minot, A friend,	3 00	Grafton county.	
North Yarmouth, Cong. ch., m. c.	8 38	Bristol, Cong. ch. and so.	19 64
Portland, Williston ch., 200; St. Lawrence-st. ch., 9.87; I. B. Percy, 5,	214 87	West Lebanon, Cong. ch. and so.	15 72—35 36
Yarmouth, 1st Cong. ch. and so.	22 76—452 51	Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Franklin county.		Antrim, Mary Clark,	10 00
Farmington Falls, Cong. ch. and so.	6 00	Manchester, 1st Cong. ch., to const. LEONARD FRENCH and JOHN P. NEWELL, H. M.	198 65
Kennebec county.		Nashua, 1st Cong. ch., 130.63; Pilgrim ch., 106.53,	237 16
Richmond, Cong. ch. and so.	16 20	New Boston, John N. Dodge, 2.50; A friend, 50c.	3 00
Lincoln and Sagadahoc counties.		Temple, Mr. and Mrs. Goodyear,	2 00—450 81
Bristol, Cong. ch. and so.	13 60	Merrimac county. Aux. Society.	
New Castle, Mrs. Samuel Wilson,	4 00—17 60	Chichester, Cong. ch. and so.	2 00
Union Conf. of Churches.		Concord, Moses R. Emerson and family,	5 00—7 00
North Waterford, Daniel Warren,	30 00	Rockingham county.	
Waldo county.		Atkinson, Abigail L. Page, to const. S. ELIZABETH PAGE, H. M.	100 00
Belfast, 1st Cong. ch.	47 49	Chester, Emily J. Hazelton,	11 00
York county.		North Hampton, E. Gove,	10 00—121 00
Saco, 1st Cong. ch.	20 19	Sullivan county. Aux. Society.	
Shapleigh, Luther M. Trussell,	1 00	Acworth, Cong. ch. and so.	20 00
York, 2d Cong. ch.	15 00—36 19		691 69
	605 99		
NEW HAMPSHIRE.		VERMONT.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Addison county.	
Hinsdale, Henry Hooker,	10 00	Cornwall, Cong. ch. and so.	86 00
		Middlebury, Cong. ch. and so., 118.90; Mary A. Mead, 5,	123 90—209 90

Bennington county.			Newburyport, North Cong. ch.	18 86
Manchester, Cong. ch., m. c.	12 95		West Newbury, J. C. Carr,	10 00—193 98
Rupert, Cong. ch. and so., 100; do.	123 85—136 80		Essex co. South Conf. of Ch's. C. M.	
m. c., 23.85;			Richardson, Tr.	
Caledonia co. Conf. of Ch's. T. M.			Beverly, Washington-st. ch., with	
Howard, Tr.			other dona., to const. FIDELIA	
Kirby, Cong. ch. and so.	12 11		SHELDON, H. M., 79-79; A friend,	
Lyndon, Cong. ch. and so., with other			30,	109 79
dona., to const. LORENZO W. HUB-			Danvers, a thank offering for answer	
BARD, H. M.	87 89		to prayer,	30 00
St. Johnsbury, North Cong. ch.	228 62—328 62		Essex, Cong. ch. and so.	23 31
Chittenden county.			Nahant, Mrs. W. H. Johnson,	5 00
Milton, P. Herrick,	1 00		Salem, Tabernacle ch., m. c.	27 34—195 44
Westford, Cong. ch. and so.	20 50—21 50		Franklin co. Aux. Society. Albert M.	
Essex county.			Gleason, Tr.	
Guildhall, Cong. ch. and so.	6 71		Greenfield, 1st Cong. ch.	12 88
Franklin co. Aux. Soc. C. B. Swift, Tr.			Montague, Rev. P. W. Lyman,	2 50
Swanton, Hervey Stone,	5 00		Northfield, Rev. E. R. Drake,	5 00
Lamoille county.			Orange, Cong. ch. and so.	19 54—39 92
Wolcott, Cong. ch. and so.	5 84		Hampden co. Aux. Society. Charles	
Orange county.			Marsh, Tr.	
Newbury, 1st Cong. ch.	5 57		Chicopee, 3d Cong. ch.	3 00
Wells River, Cong. ch. and so.	18 00—23 57		Holyoke, 2d Cong. ch.	88 56
Orleans county.			Monson, Cong. ch. and so.	18 09
Derby, Cong. ch., m. c.	5 50		Palmer, 2d Cong. ch., 20; Thorndike	
Derby Centre, Mrs. E. A. McPherson, 10 00			ch., 11; Union Evan. ch., 6.19,	37 19
Greensboro', NATHAN KENISTON, to			West Springfield, 1st Cong. ch.	25 00—171 84
const. himself H. M.	100 00		Hampshire co. Aux. Society.	
North Craftsbury, Cong. ch. and so.	15 00—130 50		Amherst, North Cong. ch.	30 00
Rutland county.			Easthampton, Payson Cong. ch.	773 78
Brandon, Cong. ch. and so.	33 20		Enfield, Cong. ch. and so., 31.30;	
Clarendon, Miss E. Hosford,	1 00		Edward Smith, 80,	111 30
Pittsfield, Mrs. Caroline Lewis,	10 00		Hadley, Russell ch., m. c., 13.15; 1st	
Rutland, Mrs. Mary A. Walker,	10 00—54 20		Cong. ch., 6.42,	19 57
Washington county. Aux. Soc. G. W.			Northampton, Edwards ch., 9.88;	
Scott, Tr.			Rev. H. L. Edwards, 10,	19 88
Montpelier, Bethany Cong. ch.	105 30		North Hadley, Cong. ch. and so.	3 43
Northfield, Cong. ch. and so.	10 33—115 63		South Hadley, 1st Cong. ch.	20 00
Windham county. Aux. Soc. H. H.			South Hadley Falls, Cong. ch. and so.	24 00
Thompson, Tr.			Williamsburgh, Cong. ch. and so.	52 84—1,054 80
Brattleboro', Central ch., m. c., 17.93;			Middlesex county.	
"H., 5,	22 93		Cambridge, A friend,	2 00
Londonderry, Geo. S. Hobart,	10 00		Cambridgeport, Pilgrim ch., m. c.	6 02
Saxton's River, Cong. ch. and so.	11 04		Framingham, Plymouth ch.	69 79
West Brattleboro', Cong. ch. and so.	24 46—68 43		Holliston, Cong. ch. and so.	156 68
Windsor county.			Hopkinton, Cong. ch. and so.	43 97
Royalton, A. W. Kenney,	15 00		Hudson, George Brown,	1 00
	1,121 70		Lowell, John-st. Cong. ch.	57 23
Legacies.—West Addison, Mrs. Per-			Malden, 1st Cong. ch. (of wh. bequest	
melia W. Sheldon, by Kate S.			of Delcina E. Bailey, 30),	90 18
Merrill,	20 00		Maplewood, 1st Cong. ch.	10 91
	1,141 70		Marlboro', A friend,	1 00
MASSACHUSETTS.			Newton Centre, 1st Cong. ch.	98 03
Barnstable county.			Somerville, Prospect Hill ch., m. c.	8 00
Cotuit, Union ch.	14 66		Watertown, Phillips ch., to const.	
Berkshire county.			Mrs. EMMA E. MORSE, H. M.	100 00
Pittsfield, 1st Cong. ch., 222.74;			West Medford, Cong. ch. and so.	8 03
South ch. and so., 18.09; O. R.			Wilmington, Cong. ch. and so., in-	
Barker, 1.60,	242 43		cluding m. c. coll., 67; J. Skilton,	117 00
Sheffield, Cong. ch. and so.	5 44		50,	
Stockbridge, Cong. ch. and so.	85 62—333 49		Winchester, Cong. ch. and so.	66 01—835 85
Bristol county.			Middlesex Union.	
Freetown, Cong. ch. and so.	17 50		Ayer, Cong. ch. and so., 5.21; Clar-	
Mansfield, Ortho. Cong. ch.	8 54		ence W. Brown, 4,	9 21
Raynham, 1st Cong. ch.	28 14		Groton, A friend,	2 00
Taunton, Trin. Cong. ch., to const.			Harvard, Cong. ch. and so.	19 00
HEZEKIAH W. CHURCH and ELLEN			Leominster, Ortho. Cong. ch., 59.90;	
S. FARNSWORTH, H. M.	300 00—354 18		"A., 10,	69 90
Brookfield Ass'n. William Hyde, Tr.			Pepperell, Cong. ch. and so.	7 31—107 42
Brookfield, Evan. Cong. ch.	101 00		Norfolk county.	
Hardwick, 1st Calv. ch.	10 00		Brookline, Harvard ch.	301 62
North Brookfield, 1st Cong. ch., with			Canton, Elijah A. Morse,	500 00
other dona., to const. LUCIAN M.			Cohasset, 2d Cong. ch.	41 00
HARRIS and Mrs. HAMMOND REED,			East Medway, Cong. ch., m. c.	3 00
H. M.	90 00		North Weymouth, Pilgrim ch.	26 00
Warren, 1st Cong. ch.	50 00—251 00		South Braintree, Cong. ch. and so.	18 38
Dukes and Nantucket counties.			Wrentham, 1st Cong. ch., 21; do.	
Nantucket, 1st Cong. ch.	18 00		m. c., 20,	41 00—931 00
Essex county.			Old Colony Auxiliary.	
Andover, A friend,	5 00		Lakeville, "Christmas offering,"	5 00
Lawrence, Riverside Cong. ch.	5 00		Plymouth county.	
Methuen, 1st Cong. ch.	5 30—15 30		Abington, 1st Cong. ch.	14 30
Essex county, North.			Bridgewater, A friend,	25 00
Haverhill, Centre Cong. ch., 73.44;			Plympton, collection at prayer meet-	
North Cong. ch., A. Wentworth,	123 44		ing,	2 00
50,			Rockland, Cong. ch. and so.	50 00
Ipswich, Linebrook Cong. ch., 31; 1st			South Abington, Cong. ch. and so.,	
Cong. ch., 10.68,	41 68		(of wh. from a friend, to const.	
			Mrs. DIANTHA WHITMARSH, H.	
			M., 100),	195 73—287 03

Suffolk county.

Boston.—Summary for 1882:—	
Old South church,	8,000 00
do. to Woman's Board,	1,110 00—9,110 00
Park-street church,	4,384 23
do. to Woman's Board,	845 00—5,229 23
Central church,	3,404 65
do. to Woman's Board,	479 50—3,884 15
Mount Vernon church,	3,229 07
do. to Woman's Board,	552 00—3,781 07
2d Church (Dorchester),	2,879 84
do. to Woman's Board,	815 25—3,695 09
Shawmut church,	2,623 31
do. to Woman's Board,	523 80—3,147 11
Phillips church,	833 09
do. to Woman's Board,	883 54—1,716 63
Central ch. (Jam. Plain),	842 97
do. to Woman's Board,	308 35—1,151 32
Union church,	984 71
do. to Woman's Board,	93 50—1,078 21
Eliot church,	568 06
do. to Woman's Board,	336 30—904 36
Immanuel church,	675 00
do. to Woman's Board,	194 43—869 43
South Evang. ch. (West Roxbury),	808 20
do. to Woman's Board,	48 00—856 20
Walnut-ave. church,	604 59
do. to Woman's Board,	50 50—655 09
Berkeley-st. church,	172 00
do. to Woman's Board,	319 00—491 00
Winthrop church,	305 78
do. to Woman's Board,	90 90—396 68
Highland church,	185 33
do. to Woman's Board,	168 00—353 33
Evang. ch. (Brighton),	185 00
do. to Woman's Board,	190 00—375 00
Maverick church,	17 98
do. to Woman's Board,	220 00—237 98
Village ch. (Dorchester),	96 42
do. to Woman's Board,	130 00—226 42
1st ch. (Charlestown),	50 00
do. to Woman's Board,	82 00—132 00
Boylston church,	26 80
do. to Woman's Board,	4 00—30 80
Trinity ch. (Neponset),	28 00
Pilgrim church,	11 38
Olivet church,	11 00
Miscellaneous, to Woman's Board,	264 54
Joshua Bates, 10; Frances D. Nelson, 5; A. C., 2; Mrs. S. Eliot, for the Hong Kong Mission, 2; "H. N. R.," 1; Other donations and legacies, particulars of which have been acknowledged,	8,812 24

Acknowledged elsewhere,

	47,448 26
	46,916 57
	531 69
Chelsea, 1st Cong. ch., 70.12; "The Lord's money," 300,	370 12—901 81
Worcester county, North.	
Gardner, 1st Cong. ch.	75 00
Phillipston, Cong. ch. and so.	42 78
Templeton, Ladies' Miss'y Ass'n,	17 10—134 88
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, 1st Ev. ch.	75 00
Princeton, Cong. ch. and so.	66 10
Shrewsbury, Cong. ch. and so.	27 50
Sterling, A friend,	1 00
Worcester, Union ch. and so., 233.24;	
Old South ch., 61.52,	294 76—464 36
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Northbridge Centre, Cong. ch. and so.	10 00
Upton, 1st Cong. ch.	63 00
Westboro', Ev. Cong. ch.	13 74—86 74

6,396 70

Legacies.—Deerfield, Mrs. Olive T.

Ruddock, by A. K. Warner, Ex'r,	100 00
Merrimac, Alfred E. Goodwin, by Mrs. Maria S. Goodwin, Ex'r,	500 00
Monson, Andrew W. Porter, by E. F. Morris, Ex'r,	1,650 00
Saxonville, Mrs. Henrietta M. Fuller, by L. F. Fuller, Adm'r,	500 00

Westboro', Mrs. Sarah B. Fisher, by J. A. Fayerweather, Ex'r, for the work in Japan,	500 00—3,250 00
	9,646 70

RHODE ISLAND.

Kingston, Cong. ch. and so.	36 46
Pawtucket, A memorial offering,	100 00—136 46

CONNECTICUT.

Fairfield county.

Danbury, 1st Cong. ch., to const.	
Mrs. THOMAS C. BENEDICT, H.M.	130 00
Fairfield, 1st Cong. ch.	29 78
Green's Farms, Cong. ch. and so.	5 87
Greenwich, 2d Cong. ch.	251 76
Long Ridge, Cong. ch. and so.	4 00
Ridgefield, Cong. ch. and so.	63 98—485 39
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch.	16 64
Collinsville, Mrs. Braam,	1 00
East Hartland, Cong. ch. and so.	18 25
Farmington, "R. L."	5 00
Hartford, Centre ch., 10; do., m. c., 31.49; 4th Cong. ch., 16; Mrs. Mary C. Bemis, 100,	157 49
New Britain, 1st Ch. of Christ,	551 03
Plainville, Cong. ch., m. c.	16 00
Plantsville, Cong. ch. and so.	268 51
Poquonock, Cong. ch. and so., to const. Rev. CHARLES H. PETTIBONE, H. M.	111 12
Suffield, Cong. ch. and so.	13 65
West Hartland, Cong. ch. and so.	11 00
West Suffield, Cong. ch. and so.	8 00
Windsor, Cong. ch. and so.	45 48
Windsor Locks, Cong. ch. and so.	147 70—1,370 87
Litchfield co. G. C. Woodruff, Tr.	
Canaan, 1st Cong. ch.	9 80
Cornwall, 1st Cong. ch.	25 50
Falls Village, Cong. ch. and so.	4 97
Kent, 1st Cong. ch.	16 73
Milton, Cong. ch. and so.	10 00
Morris, Cong. ch. and so.	54 50
New Preston, Village Cong. ch.	22 00
Norfolk, A friend, 20; A friend, 10,	30 00
Sharon, Cong. ch. and so.	148 56
Washington, Cong. ch. and so., to const. FRED'K N. GALPIN, H. M.	143 75
Watertown, Cong. ch. and so.	152 09—617 90
Middlesex co. E. C. Hungerford, Tr.	
Deep River, Cong. ch. and so.	53 82
East Hampton, Cong. ch. and so., additional,	2 00
Hadlyme, Cong. ch. and so.	21 00
Higganum, A friend,	5 00
Middlefield, Cong. ch. and so., to const. Rev. S. D. JEWETT, H. M.	66 00
Middletown, 1st Cong. ch., 155.27; South Cong. ch., 53.67; 3d Cong. ch., 4.75,	213 69—361 51
New Haven co. F. T. Jarman, Agent.	
Birmingham, Geo. W. Shelton,	10 00
Cheshire, Cong. ch. and so.	36 10
East Haven, Cong. ch. and so.	14 48
Fair Haven, 1st Cong. ch., to const. NEWTON B. KELLEY, H. M., 135.25; Mrs. A. M. Hemingway, 1,	136 25
Madison, Cong. ch., m. c.	9 81
Meriden, Centre Cong. ch.	50 00
Milford, 1st Cong. ch.	36 60
New Haven, 1st Cong. ch., 901.41; Church of the Redeemer, with other dona., to const. Mrs. THERA M. FAIRCHILD, WM. O. AVRES and HIRAM CAMP, H. M., 165; Dwight-place ch., 40; Howard-ave. Cong. ch., 17.16; R. S. Fellowes, 400; Lyman Osborn, 10,	1,533 57
North Branford, Cong. ch. and so.	43 14
North Haven, Cong. ch. and so., with other dona., to const. CULLEN B. FOOTE, Mrs. ELLA J. SHARES BARNES, and ANNIE M. REYNOLDS, H. M.	157 02
West Haven, Cong. ch. and so.	33 17—2,060 14
New London co. L. A. Hyde and L. C. Learned, Trs.	

Bozrah, "From the family of the late Rev. N. S. Hunt,"	20 00
Colchester, 1st Cong. ch.	217 78
Griswold, 1st Cong. ch.	50 00
New London, 1st Cong. ch.	96 74
Norwich, Broadway ch., in part,	300 00—684 52
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch., m. c.	5 00
Gilead, Thos. L. Brown, deceased,	5 00
Hebron, 1st Cong. ch.	1 70
Mansfield Centre, Jonathan L. Hinckley,	5 00
Somers, Cong. ch. and so.	5 50
Talcottville, Cong. ch. and so.	273 54
Vernon, Centre Cong. ch.	63 34—359 08
Windham county.	
Chaplin, "C. C. C."	50 00
Dayville, Cong. ch. and so.	7 75
Hampton, Harriet Colman,	1 00
Thompson, Cong. ch. and so.	89 13—147 88
—, A friend,	50 00
	6,137 29

Legacies.—Southport, Frederick Marquand, by Alanson Trask and Danl. W. McWilliams, Ex'rs,	5,000 00
Stamford, Mrs. Haxtun, by A. P. Beals,	3 00—5,003 00
	11,140 29

NEW YORK.

Brockport, Summers Hubbell,	10 00
Brooklyn, Ch. of Pilgrims, 1,229.84;	
Central Cong. ch., 655.21; South Cong. ch., 43.50; Chinese Sab. sch. of Central Cong. ch., for Hong Kong Mission, 25,	1,953 55
Camden, 1st Cong. ch. and Sab. sch.	30 60
Champlain, Miss A. L. Savage,	1 00
Chateaugay, Joseph Shaw,	4 00
Clifton Springs, Mrs. M. R. Harrington, "To the Board," for work in Harpoet,	25 00
Coxsackie, Matthias Lusk,	30 00
East Syracuse, A birthday gift,	2 00
Friendship, Cong. ch. and so.	8 01
Hamilton, Cong. ch. and so.	18 00
Ithaca, 1st Cong. ch.	60 46
Jamestown, Central Cong. ch.	50 05
Keeseville, M. Finch, 5; J. W. Davis, 5,	10 00
Morrisville, Cong. ch. and so.	15 70
Mount Vernon, Edward and William, "Christmas offering,"	9 26
Munnsville, Hervey Gaston,	2 00
New Lebanon, Washington Hitchcock,	5 13
New York, Olivet chapel, 25; H. R. Munger, for work of Mr. Learned, Japan, 500; H. T. Morgan, 100; "H. C. H., Christmas offering," 50; J. M. Andreini, 10; Mrs. N.W. Haynes, 1,	686 00
Palmyra, Emeline Pettit,	5 00
Pekin, Abigail Peck,	25 00
Scinclearville, Earl C. Preston,	2 00
Skaneateles, Mrs. Thaddeus Edwards,	40
Smyrna, Sab. sch. Miss'y So. of 1st Cong. ch., to const. FRANK WILLIAMS AVERY, H. M.	100 00
Southampton, A friend,	1 00
Street Road, S. F. Penfield,	10 40
Union Centre, J. T. Brown,	3 40
Upper Aquebogue, Cong. ch. and so.	12 80
West Brook, Cong. ch. and so.	7 00
—, A friend,	5 00—3,072 76

PENNSYLVANIA.

Audenried, Thos. D. Reese,	5 00
Drifton, Welsh Cong. ch.	5 00
Harrisburg, A. Hall, to const. ANNIE B. HALL and Mrs. LIZZIE B. GILMAN, H. M.	200 00
Hyde Park, Plymouth Cong. ch.	10 00
Philadelphia, Central Cong. ch., m. c., 26.68; Chas. Burnham with other dona., to const. HATTIE A. JOHNSON, H. M., 50; "Dundee," 50,	126 68
Spartansburg, Eli E. D. Sand,	2 00
Sugar Grove, Mrs. Robert Weld,	6 00—354 68

Legacies.—Philadelphia, Theodosia Bayard, by Alex. Henry, Ex'r,	200 00
	554 68

NEW JERSEY.

East Orange, Grove-st. Cong. ch., 32.79; do. Proctor Miss. Circle, to const. Rev. F. B. PULLAN, H. M., 50,	82 79
Lakewood, Pres. ch., m. c.	7 85
Morristown, Mrs. R. B. Tomlinson,	5 00
Newark, 1st Cong. ch.	70 12
New Brunswick, Laura P. Wilber,	5 00
Newfield, Rev. Chas. Willey,	25 00
Orange, Trinity Cong. ch.	27 96
—, A friend,	2 00—225 72

WEST VIRGINIA,

Huntington, Amy B. Fisk,	10 00
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TENNESSEE.

Springfield, Margaret L. Minott,	1 00
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OHIO.

Cincinnati, Vine-st. Cong. ch., m. c., 36.94; "Agamemnon," 30,	66 94
Cleveland, Euclid-ave. Cong. ch., to const. Mrs. OLIVE LUKENS, H. M., 136.92; Charles E. Webster, 9,	145 92
Evansport, Mrs. H. C. Southworth,	10 00
Jefferson, 1st Cong. ch.	11 03
Kent, Cong. ch.	18 64
Lafayette, Cong. ch.	10 15
Milan, B. Ashley,	40 00
Parisville, Rev. and Mrs. D. W. Hughes,	11 00
Pomeroy, Welsh Cong. ch.	7 41
Richfield, Cong. ch.	7 50
Siloam, Welsh Cong. ch.	7 00
Springfield, 1st Cong. ch.	34 40
Thomastown, Welsh Cong. ch.	10 00
York, Cong. ch.	23 55—403 54

INDIANA.

Angola, Miss H. Voorhees,	11 00
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ILLINOIS.

Bloomington, Three sisters,	24 00
Chicago, 1st Cong. ch., 113.44; Union Park Cong. ch., 23.30; do., m. c., 7.18; Western-ave. Cong. chapel, 7; "M. A. R.," 20; Students in Theol. Sem'y, 5,	175 92
Dallas City, Cong. ch.	3 00
Danville, Lewis T. Palmer, 5; Mrs. Anna M. Swan, 6,	11 00
Elgin, Cong. ch.	58 06
Evanston, Cong. ch., m. c.	3 30
Highland Park, L. S. Bingham,	1 00
Jacksonville, Cong. ch.	31 18
Jerseyville, G. W. Burke,	10 00
Macomb, Cong. ch.	5 00
Morton, Cong. ch.	19 50
Payson, Cong. ch., 10; J. K. Scarborough, to const. Mrs. HARRIET S. KAY, H. M., 100,	110 00
Polo, Ladies of Presb. ch., to const. Rev. ALEXANDER ALISON, H. M.	50 00
Princeton, Cong. ch.	44 00
Quincy, 1st Union Cong. ch.	121 13
Rockford, 2d Cong. ch.	284 92
Rosemond, Cong. ch.	19 51
Turner, Mrs. Currier,	4 00
Wilmette, Cong. ch.	15 00
Woodstock, Cong. ch.	5 74
—, A friend,	10 00—1,006 26

MISSOURI.

De Soto, 1st Cong. ch.	2 20
Hannibal, Pilgrim Cong. ch.	20 10
Independence, H. N. Pixley,	2 00
St. Louis, Pilgrim Cong. ch., (of wb. from Lewis E. Snow, to const. Rev. FREDERICK E. SNOW, H. M., 50), to const. Rev. ALFRED K. MAY, WM. K. RICHARDS, HELEN E. PEABODY, and MARY I. SHAFER, H. M., 520.82; 5th Cong. ch., with other dona., to const. CHARLES DEMING, H. M., 5.30,	526 12—550 42

MICHIGAN.

Ann Arbor, 1st Cong. ch.	126 00
Clio, Cong. ch.	4 68
Dexter, Dennis Warner,	10 00
Hillsdale, Mrs. T. F. Douglass,	100 00
Kalamazoo, M. Heydenbark,	10 00
Muir, H. G. Packard,	10 00
Oakwood, Cong. ch.	10 00
Olivet, Cong. ch., m. c.	6 00
Pittsford, James Robins,	8 00
Quincy, Rev. and Mrs. Samuel F. Porter,	50 00
Romeo, Miss E. B. Dickinson,	100 00
Sheridan, Cong. ch.	2 00
Somerset, Cong. ch.	15 00
Utica, A member of 1st Cong. ch.	10 00—461 68
Legacies.—Charlotte, Webster Johnson, by H. J. Johnson, Ex'x,	100 00
	561 68

WISCONSIN.

Beloit, 2d Cong. ch.	19 21
Blake's Prairie, Cong. ch.	5 00
Boscobel, 1st Cong. ch.	15 00
Brandon, Cong. ch.	32 60
Delavan, Cong. ch.	28 00
Dodgeville, Mrs. Jane H. Jones,	20 00
Fond du Lac, Cong. ch.	50 00
Geneva, E. S. Warner,	10 00
Platteville, Cong. ch.	36 25
Quincy, Mrs. C. C. Berry,	5 00
Racine, Pres. ch., 22.66; Jane Parry,	23 66
Shopiere, Cong. ch. and Sab. sch.	14 09—258 81

IOWA.

Chester Centre, Cong. ch.	30 00
Iowa City, Cong. ch.	105 00
Magnolia, Cong. ch.	2 50
New Hampton, Cong. ch.	10 00
Newton, Cong. ch. and Sab. sch.	32 20
Tabor, Cong. ch.	46 25
Toledo, Cong. ch.	25 50—251 45

MINNESOTA.

Hawley, Union ch.	12 13
Mantorville, "Rev. H. W."	25 00
Marshall, Cong. ch.	20 00
Mazeppa, Cong. ch.	5 00
Minneapolis, Plymouth ch., 63.08; 2d Cong. ch., 4.50,	67 58
Northfield, Cong. ch.	31 83
South Minneapolis, Mrs. Anna V. S. Fisher,	10 00
Stockton, Mrs. A. Mowbray,	1 00
—, Friends,	400 00—572 54

KANSAS.

Millbrook, A friend,	10 00
Millwood, Chas. S. Foster,	35 00
Union, Cong. ch.	4 00—49 00

NEBRASKA.

Harvard, Cong. ch.	4 57
Milford, 1st Cong. ch.	2 30
Nebraska City, A friend,	15 00—21 87

CALIFORNIA.

Santa Cruz, Pliny Fay,	10 00
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COLORADO.

Denver, 1st Cong. ch.	26 80
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DAKOTA TERRITORY.

Jamestown, Mrs. M. S. Wells,	8 80
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CANADA.

Province of Ontario.	
Fingal, P. Barber,	10 00
Province of Quebec.	
Montreal, James Court,	25 00
Sherbrooke and Lennoxville, Cong. ch. and so,	102 00
—, In memoriam,	2,000 00—2,127 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Free Reformed ch.	112 46
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For outfits and traveling expenses of new missionaries, and salaries to Dec.

31, 1882, 7,266 99
For several missions in part, for 1883, 8,144 90—15,411 89

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 926 09

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. Sab. sch., J. G. Clark's class, 27.16; Brunswick, 1st Cong. Sab. sch., for support of native teacher in India, 60; Centre Lebanon, Cong. Sab. sch., for China, 66c; Eastport, Central Cong. Sab. sch., 5; Milltown, Cong. Sab. sch., 90.75; Yarmouth, Cong. Sab. sch., 12.73; 196 30

NEW HAMPSHIRE.—Hanover, Cong. Sab. sch. 2 13

VERMONT.—Jamaica, "Sunbeam Band," of Cong. ch., 35; Swanton, Cong. Sab. sch., 3.20; Westford, Cong. Sab. sch., 12, 50 20

MASSACHUSETTS.—Boylston Centre, Cong. Sab. sch., 70c; Cordaville, Cong. Sab. sch., for school at Cesarea, 7 50; Easthampton, Payson Sab. sch., 50; Groton, Union Cong. Sab. sch., 5; Huntington, 2d Cong. Sab. sch., 3.50; Lee, Cong. Sab. sch., 10; Millbury, 2d Cong. Sab. sch., for work of Rev. E. S. Hume, Bombay, 5; South Abington, Cong. Sab. sch., 5.50; Sunderland, Cong. Sab. sch., 13.22; Warren, Cong. Sab. sch., for scholarship at Harpoot, 22.81, 123 23

RHODE ISLAND.—Kingston, Cong. Sab. sch. 1 50

CONNECTICUT.—Colchester, 1st Cong. Sab. sch., for educational work, 67.35; do. for Papal Lands, 3.31; Columbia, Cong. Sab. sch., 18; Fairfield, 1st Cong. Sab. sch., 6; Long Ridge, Cong. Sab. sch., 1, 95 66

NEW YORK.—Berkshire, 1st Cong. Sab. sch., for students at Marsovan, 30; Binghamton, H. L. Niles, for a school in Eastern Turkey, 15; Brooklyn, Park Cong. Sab. sch., 4; Smyrna, Sab. sch. Miss'y Soc'y of 1st Cong. ch., for scholar in Harpoot Sem'y, 30; Troy, Mary F. Cushman, 2.50; Margaret J. Cushman, 2.50; Wading River, Cong. ch., Hannah W. Terry, for a girl in Bailunda, 10, 94 00

NORTH CAROLINA.—Raleigh, Cong. Sab. sch. 1 35

ILLINOIS.—Chicago, Union Park Cong. Sab. sch., for Kioto school, Japan, 100; Macomb, Children's Mission Band, 2.65, 102 65

MICHIGAN.—Detroit, Young Men's Miss'y Union of 2d Cong. ch., for scholar at Harpoot, Turkey, 35 00

WISCONSIN.—Brandon, Cong. Sab. sch. 8 40

IOWA.—Iowa City, Cong. Sab. sch. 5 00

CALIFORNIA.—Uncle Sam, Geo. Ford, for support of a boy in India, under Rev. L. Bissell, 30 00

COLORADO.—Denver, 1st Cong. Sab. sch. 30 00

775 42

Donations received in December, 41,749 02

Special Offerings " " 666 71—42,415 73

Legacies, " " 8,573 00

\$50,988 73

Total from September 1 to December 31, 1882: Donations, \$101,066.24; Legacies, \$23,722.62 = \$124,788.86.

FOR YOUNG PEOPLE.

AN EVANGELIST IN SPAIN.

BY THE REV. WILLIAM H. GULICK, OF SAN SEBASTIAN.

WERE you to take the coach at Bilbao and ride in a southwesterly direction for six hours, you would cross the boundary of old Castile, and entering the province of Burgos you would find yourself in a valley of fifty-two villages, called the *Valle de Mena*. In this valley the Bilbao pastor and a colporter had often during their visits scattered the good seed, and though the Romanists were most bigoted and intolerant, many listened gladly and believed. About three years ago a



THE CITY OF BURGOS.

prominent and wealthy man in the valley, on whose aid much reliance was placed, died very suddenly, and the work was seriously checked. But last year a tried Christian helper at Bilbao undertook to resume the work. At first the people were cautious and reserved, but Don Manuel by tact and gentleness won the confidence of those he met.

By the time of his third visit, in March, his errand was well known throughout

the valley. Each time that he had returned to Bilbao the priests had declared that he had gone for good, so that when he came back the third time it was to their intense disgust. It was a cold day, and when he left the coach he went into the kitchen to warm himself, as is the custom in the country inns. The villag priest, coming over to see who were the passengers and little thinking whom he was to meet, went to the kitchen — to find himself face to face with the Protestant evangelist! He could not conceal his disgust, but had the good sense not to express it in words. The next day, Sunday, he harangued his flock from the pulpit: "My dear children, the Protestants are among us again; again they are among us. They surround us as a hostile army surrounds a beleaguered city. My dear children, do not go near them; they are excommunicated, and they will deceive you with their heresies."

Not heeding the alarm of the priest, who had only announced to them the arrival of the Protestant, his "dear children" came in large numbers to the inn that afternoon, thinking Don Manuel was to preach. Though no public meeting could be held he spent all the afternoon in talking with the now considerably interested villagers. That evening the wife of the innkeeper, who was absent at the time, and her sister and several neighbors, who had not wished to talk with him too publicly, sought a private interview, in which they said: "We really do not know what to believe — the priests say that you do not believe in God, or in Christ, or in the mystery of the incarnation, and that you are not baptized and that you preach immoralities — and we do not know what to believe; nor can we believe all that they say about you." Whereupon he explained to them from the Bible our belief. And when they exclaimed, "But this being so good, why do the priests prohibit it?" he still further showed why they dared not put even their own Scriptures into the hands of the people, as by them they would be condemned in many of their practices.

On the following evening, when the innkeeper had returned from Bilbao, he and his family were engaged in the study of the Scriptures until midnight. During this visit of five or six days, besides conversations with scores of individuals in many different villages, the evangelist distributed several hundreds of tracts and copies of the religious periodicals printed in Madrid.

On a later visit he was one day in his room in the inn, singing to himself some of our hymns, when a gentleman of the valley being in the room below happened to hear him, and asked the landlady's sister who it was that was singing. She said, "The Protestant pastor who is stopping with us."

"I like what I can hear," he said; "I am going up-stairs to see if I can understand it better." So he went up-stairs and placed himself in an adjoining room to listen. While still he was up-stairs the priest of the village came in, and he too asked: —

"Who is singing up-stairs?"

"The Protestant pastor," was the answer.

"No doubt," said the priest, "he is singing what they always sing — those heretical things full of poison."

"No, sir," replied the woman, "they are beautiful verses that speak of God and Jesus Christ, and of faith and charity, and of other very good things. It

was only the other day that, when the servant was arranging his room, she called me to see the beautiful things there were in his books, and I read the very hymns that he is now singing. And he has a book called the Bible in which are things such as you preach on Holy Week. Do you wish to see them? If you do, come here to-morrow morning after nine o'clock, for he goes away at that hour and does not return until evening; but promise that you will not tear up any of the books and make the gentleman angry with us!"

"Ah! yes, I see," replied the priest, "you, too, are becoming as much of a heretic as your brother-in-law. I declare! each day the Jews in this inn increase in number."

"Oh! *señor cura*, what evil thoughts! Just see here, Don Federico is up-stairs this very minute listening to the Protestant. Why won't you go up, too?"

"O, go along, Jewess; you are making fun of me. That person singing up-stairs can't be the Protestant, because we know that he is a married man, and that voice is not the voice of a married man, but of a bachelor."

"But — and married persons — cannot they have good voices?"

"Now, really," he insisted, "is that the Protestant?"

"Yes, surely."

"Well, then, I will go and stand under his window and see if I can hear what he sings; but I know well enough it is nothing good." And he went into the garden and took his stand near the window, and there he remained until the singing ceased; and then he went straight home instead of coming into the house to bid them "Good-night." All this, and much more, was recounted to our young friend by the people of the inn.



SPANISH PEASANTS.

After great effort and long waiting, Don Manuel succeeded in securing a house in one of the less central villages, and now, with his wife and two young children and mother-in-law, has pitched his tent in a wilderness indeed, in many respects. He has established a good reputation, for when I asked the innkeeper, on one Saturday evening as I reached the place, if the work was done on the room which was to be used as a chapel, he answered: "I think it is, and if it is not, you had better believe that Don Manuel will do no work on it on Sunday."

When Don Manuel went to the mayor's office to give notice according to law of the meeting he was to hold, he dreaded to meet the mayor's secretary, who had been bitterly hostile to the Protestants. But somehow this secretary did not seem inclined to prolong the struggle. He asked Don Manuel to sit down, and in the course of conversation said to him:—

"You must have a large salary to pay you for the insults you have to bear, and the abuse you so frequently receive, for leaving the religion of your fathers."



PALACE OF LA GRANJA, NEAR SEGOVIA, SPAIN.

"By no means," replied Don Manuel, "I have only enough to live on, and I certainly could not endure the life you describe if it were not for my faith in God, whose will I feel I am doing, and for the love I have for my countrymen and my desire to bring the gospel to the people of this valley."

"O, faith and love!" exclaimed the secretary bitterly. "Who has faith? Who has love? I have yet to see the man, priest or layman, who has a particle of it. The priest pretends he has it because it is his trade; and the rest of us pretend that we have faith, but faith in *what*, I should like to have some one tell me."

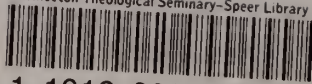
It is among these bigoted Romanists, many of whom are hopeless infidels, that our good evangelist and his wife are now laboring. Do not forget them when you speak to Him who can hear and help.

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